MAR THOMA DARMO

A BIOGRAPHY

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By

MAR APREM

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TRICHUR (KERALA, INDIA)

1974

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Anyone who asks for this volume, to read, collate, or copy from it, and who appropriates it to himself or herself, or cuts anything out of it, should realize that s/he will have to give answer before God's awesome tribunal as if (s)he had robbed a sanctuary. Let such a person be held anathema and receive no forgiveness until the book is returned. So be it, Amen! And anyone who removes these anathemas, digitally or otherwise, shall himself receive them in double.

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TRICHUR (KERALA, INDIA)

1974

MAR THOMA DARMO

(A Biography - in English)

By MAR APREM, B.D., M.Th., S.T.M. (New York)

First published, December 1974

Printed at:

Mar Narsai Press, Trichur, Kerala, India.

Description of the Press:

Letter Press.

Published by:

Mar Sliwa Church, Cochin-2.

Number of Copies: 1000.

Number of Pages: 214.

Copyright: Mar Sliwa Church, Cochin-2.

Price: Rs. 10/- (India)

$ 3 (U. S. A.)

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MAR THOMA DARMO

Mar Thoma Darmo (seated) with the two Metropolitans he consecrated. Mar Addai of Bagdad and Mar Aprem (author). Photo taken in October 1968.

My reason for undertaking a work of this nature is twofold: My interest in church history and my devotion to Mar Thoma Darmo. Mar Thoma Darmo lived at a very significant period in the history of the Church in India and Assyrian people abroad, Mar Thoma played his role very actively. It will be up to future historian to look back and judge the fruit of his labours.

I was only twelve years old when Mar Thoma Darmo arrived in India. I joined the Boys Scouts in the Chaldean Syrian High School, where I was studying in the eighth standard, in order to have an opportunity of seeing him as soon as the metropolitan arrived on the outskirts of the town of Trichur. The historic reception meeting is still a vivid memory. On January tenth 1954 when the new Metropolitan ordained five priests and nine deacons at Mar Yokhannan Mamdhana Church I pushed through the crowd to see the holy service of ordination.

On August, 1954 when I was fourteen years old, the Metropolitan saw me at the Mar Yokhannan Mamdhana Church one evening. The Metropolitan called me and attempted to talk with me. He did not know enough Malayalam and I did not know enough English to communicate. Still we communicated. The Metropolitan asked me to attend the Syriac classes along with the deacons in the Big Church every evening. Thus began a friendship that lasted fifteen years until Mar Thoma Darmo breathed his last.

I do not claim to be the most competent man to undertake the writing of this biography, neverthless, I feel a great obligation to write it, because I received all my eight ranks of clergyhood from Mar Thoma Darmo, Metropolitan. There was no blood relation, but

there was always a spiritual bond between us. I was studying in America in 1967 when an anonymous writer wrote a letter to Mar Thoma Darmo warning that I was secretly trying to contact the opposite group. Mar Thoma wrote on that letter "This is the imagination of a foolish man", and placed that letter in a file marked "Dirty news file." When I returned to India and read this comment, I knew what great confidence Mar Thoma Darmo placed on me.

This book is a token of my appreciation to my deceased mentor and spiritual father. This work is long overdue. It is being published five years after his sad demise. One reason for this delay was the pending civil suit on the so-called suspension of Mar Thoma Darmo by Patriarch Eshai Shimun living in the U. S. A. In 1974 when the High Court of Kerala decreed in favour of Mar Thoma Darmo, I hastened the writing of this book.

This has been written in the midst of many responsibilities. Hence there are imperfections. But this biography was written with a sincere intention of preserving for posterity the life and work of a great Churchman who in a period of sixteen years did more for the Indian Church than what an ordinary bishop could accomplish in a life time.

I am grateful to all those who have read and commented on the draft and helped in any way to make this book a useful one.

This book was completed on the 21st of Sept. 1974, the 70th anniversary of the birth of Mar Thoma Darmo, and the 6th anniversary of my episcopal consecration.

—Mar Aprem.

CHAPTER I

EARLY LIFE

Mansur was born in a little village called Eiyel, in Urmiah (now Rizaiah in Iran) on 21 September 1904, the birthday of the blessed Virgin Mary. He was the sixth son of ten children. His father Elisha and mother Shirin brought him up in contact with the Church, and he led a devout life. From early childhood on, he did not like to eat meat. Thus he showed his interest in the ascetic life.

When Mansur was eight years old, he became friendly with priest David of the Mar Yonan parish of the village of Eiyel. This acquaintance encouraged him to become a clergyman. He had commenced his education, but in 1914 when he was ten years old, the first World War started. The Assyrians joined first the Russians and then the British to fight against their Turkish masters. Some people think that this decision was the cause of the doom of the Assyrians, but others think the Assyrians did the right thing in joining their fellow Christians in Russia and England. At the end of the war, Patriarch Mar Benjamin Shimun XIX was treacherously murdered. Thousands were killed. The rest fled to the Baquba refugee Camp near Bagdad.

In his old age he used to look back to the days when they used to run and climb mountains for their lives. Sometimes he and his people were saved from the enemies by clouds that came between his group and the enemies. The helping hand of God was with them always. Many were killed in this long journey

But Mansur was spared by God for greater responsibilities. World War I deprived Mansur of a primary education. But, as we shall see later, he made up for this loss by earnest study.

Mansur, along with priest David and other inhabitants of Eiyel village and (along with thousands of Assyrians) reached Baquba in 1919. Mansur was stationed in Refugee Camp No. 27 in Baquba. In the refugee camp, young Mansur must have seen Mar Abimalek Timotheus Metropolitan who came from India in 1919 to help settle the refugees. It was the first visit of Mar Timotheus Metropolitan to his compatriots, since he left his homeland in December, 1907. He must have seen the child Mansur because the Eiyel village where Mansur was born, was close to Mar Bishu, the village of Mar Timotheus Metropolitan. Even if they had met in 1919, the fifteen year old Mansur would not know that he was destined by God to succeed Mar Timotheus Metropolitan in his distant diocese of India. The following year, Mansur must have witnessed the consecration of the 12 year old boy, Eshai Shimun, as the Patriarch of his Church with the title Mar Shimun XXI,[1] to succeed Eshai's uncle Mar Poulose Shimun XX. brother of the murdered Patriarch Mar Benjamin Shimun XIX. This consecration was conducted by Mar Yoseph Khananeesho Metropolitan, the maternal uncle of Eshai Shimun, without the consent of Mar Timotheus of India, who was senior to Mar Yosip Khananeesho in age and in the seniority of consecration.

Mar Timotheus protested against the consecration of the boy Patriarch who was only in his mother's

1. Eshai Shimun later changed his title from Mar Shimun XXI to Mar Shimun XXIII.

womb, when Mar Timotheus was consecrated Metropolitan by the Patriarch Mar Benjamin Shimun, in December, 1907. The idea of consecrating a small boy was ridiculous. Though Mar Benjamin Shimun was only eighteen when he was consecrated in 1903, he was able to recite the prayers and conduct the holy services. A boy of twelve would not be able to perform holy services. Moreover it was a time of crisis for the Assyrians and the head of the Church ought to be a man of ability. Mar Timotheus wrote a letter of protest from India signed by all the five priests of the Indian church. Mar Timotheus also went in person to protest against such injustice. After reaching Baquba a truce was made by making Mar Timotheus the regent to the Patriarch. Then he moved to Mosul, where he ordained the seventeen year old Mansur as deacon.

The ordination service of Mansur was conducted in a Jacobite church belonging to the maternal uncle of Mansur. This was done because the Assyrians were temporary refugees from Turkey and they had no church of their own in Mosul. The ordination was on the third Sunday of Easter, on 2nd *Iyar* (15th May) 1921. Some people objected to the ordination of Mansur, stating that there had been nobody from the family of Mansur who was a priest in this Church. Mar Abimalec Timotheus Metropolitan of India, who was the Regent to the young Patriarch, overruled this "hereditary" objection and ordained Mansur. Who except God had known that this young deacon would be the successor to his consecrator to the Metropolitan See of India?

In Mosul, Mansur was lucky enough to study in the Assyrian school founded by Deacon Joseph Kellaita, who was the best Syriac scholar of the 20th century. Mar Thoma Darmo used to look back to the days in

Mosul, when he, at the age of seventeen, sat with five and six year old children in the first standard as he had been deprived of formal schooling due to the first World War. But after two years of study in the Assyrian school, Deacon Mansur was appointed as a teacher in the same school. The late Bishop Esho Sargis of Jelu in Bagdad, was a student in that school at the time.

In addition to his teaching responsibilities in the Assyrian school. Deacon Mansur worked in the Assyrian Press which was also founded by Joseph Kellaitha. He learned to do the composing of Syriac type. It was at that time that the printing of the liturgy of Qurbana and baptism began in that Press.[1] This initiation to Syriac printing prepared him for the gigantic task of printing the voluminous work of *Khudra* in three volumes consisting of a total of four thousand pages in addition to sixteen Syriac books which he printed during his service in India.

It is not known whether Deacon Mansur kept any contact with his consecrator Mar Timotheus since Mar Timotheus did not stay long in Mosul after the ordination of Mansur in 1921. Mar Timotheus was again in Mosul in 1927 when the patriarchal family tried to persecute him. It was at that time that Mar Timotheus ordained Deacon Joseph Kelliatha as priest. But the patriarch immediately suspended the priest and threatened the Metropolitan. This led to the bitter "open letter" written by Mar Timotheus. Since that unhappy tale is told in detail in the biography of Mar Timotheus, it is omitted here. What is relevant to us is the fact that Deacon Mansur had left Mosul in 1926 just before this unhappy controversy. Therefore Deacon Mansur was saved from getting involved in

1. It was published only in 1928 after Deacon Mansur had left Mosul.

this controversy. He would have definitely supported the stand of his teacher, Joseph Kellaita and of Mar Timotheus, who had ordained both Deacon Mansur and Joseph Kellaita. What was avoided in 1927 was to explode in a decisive manner after 1960 when Mar Thoma Darmo carried out a greater crusade against Patriarch Mar Eshai Shimun and the Patriarch's maternal uncle Mar Khananeesho. Since he was not in the controversy of Mosul in 1927, Deacon Mansur was known as a friend of Mar Khananeesho, the opponent of Mar Timotheus.

In 1926, Deacon Mansur left Mosul and his teaching job in the Assyrian School of the Rev. Joseph Kellaita. He worked for three years in his village of Eiyel. Then he went to a village called al Manther and worked under priest Philipose (Now Bishop Mar Yokhanan Philipose) for seven years. He was a hard working deacon. He was in constant touch with Mar Yosip Khananeesho Metropolitan who was staying in Harir in those days.

As the Assyrians in Iraq were not happy after the British mandate had been given up in 1932, particularly after the massacre of Simel in 1933, and the consequent exile of the young Patriarch, many Assyrians wanted to settle down in Syria. Deacon Mansur accompained a group of Assyrians who settled in the Khabour river valley in Syria in 1936. Deacon Mansur used his time and energy for these new settlers. He worked with them and acted as a leader of the community, many of whom were uneducated and were not able to read or write. Deacon Mansur was known as Rabban (Monk) Mansur and was liked by all the Assyrians in Syria as well as in Iraq. His earlier association with Mar Yosip Khananeesho Metropolitan kept him as a *persona grata* of the church leadership.

During his sixteen year stay in Syria, Deacon Mansur helped many new settlers. His first stay was in the village of Tell-Shamran. After 1940, he was in Tell Gizra. He worked with his hands and planted vineyards. Several varieties of grapes grew in his garden. He also raised cotton in his garden.[1]

Since there was no bishop in Syria the community was without a real leader. A lay leader known as Malik Yacob Ismail, was the agent of the patriarch.[2] Another Malik named Loco Badawi, was his rival. Deacon Mansur, however, sided with Malik Yacob Ismail and wrote a letter to the patriarch in 1948, giving his allegiance to the patriarch and condemning the activities of Malik Loco Badawi.[3] The patriarch was looking for an unmarried clergyman to fill the Metropolitan See of Malabar and India a vacancy caused by the death of Mar Timotheus[4] on 30th April, 1945. Since Deacon Mansur was the *persona grata* of the Metropolitan in Bagdad as well as Malik Yacob Ismail of Syria, his name was strongly recommended to the

1 Many years later when he saw a new variety of grapes in India he sent seeds to his home in Syria. Although he had left Syria in 1952 he longed to make a visit to see the fruits of his labours, but this did not materialise.

2. Patriarch Mar Eshai Shimun was exiled from Iraq to Cyprus in 1933. After staying in Cyprus, and England, he began to reside in America since 1940 · His headquarters was in Chicago at the time of the consecration of Mar Thoma Darmo.

3. His enemies charged that Deacon Mansur wrote a letter of allegiance in order to obtain the post of Metropolitan of Malabar and India. Later Malik Loco Badawi supported Mar Thoma Darmo in his crusade against hereditary succession. In 1969 Malik Loco Badawi made the necessary arrangements for Mar Thoma Darmo to visit Syria.

4. The death of Mar Timotheus created a crisis. The community was divided with factions. The Reverend Poulose Konikara was unanimously elected and appointed by the members of the Church in Trichur as the Administrator. After the death of the Administrator in June 1949, there was again greater confusion in the community. This intensified the search for a Metropolitan from the Middle East. In fact there was no spiritual shepherd for the Indian Church from June 1949 to June 1952.

Patriarch as a suitable candidate to be the Metropolitan of Malabar and India.

One thing is certain: Deacon Mansur was not interested in higher positions: otherwise he would have been a priest long before. He served the Church for thirtyone long years in the rank of a deacon. He did not marry; nor did he seek outside employment. He was only a monk. He did not eat meat. There was no hope of his becoming a bishop as he did not belong to an episcopal family. There was no monastery for him to join. Staying in the family, looking after a family of several children of his deceased brothers, he served the Church and the Assyrian community in the Khabour valley. The Indian Church had never heard about a deacon Mansur ordained by Mar Timotheus Metropolitan in 1921. The Indian Church wanted a Metropolitan. God in his own providence found the right man.

Monk Mansur obtained a Syrian passport[1] with the help of Malik Yacob Ismail.[2] Though he knew French, Syriac, Arabic, Kurdish and Turkish, he did not know English at that time. Since Syria was under French mandate, the people of Syria learned French as their offical foreign language. In addition to his ignorance of Malayalam, the language of the people for whom he was chosen to serve, his immediate need was to learn English, because his destination was America. In February 1952, he flew to America to get consecrated by the Patriarch and to prepare himself for the tedious task ahead of him. Since he had never travelled outside the Middle East, this was a great experienc

1. Syrian Passport No. 163 issued at Hassake dated 17, September 19
2. Malik Yacob Ismail left Syria and settled down in Canada. January 1974 during a visit to Bagdad he expired.

CHAPTER II

SOJOURN IN AMERICA

Deacon Mansur reached America safely, and despite the difficulties of language Mansur was able to meet many friends and relatives who spoke his mother tongue Assyrian which is a mixture of ecclesiastical Syriac and Arabic. He met some of his relatives for the first time. He visited various Assyrian parishes in the United States such as Flint, Chicago, San Francisco, Turlock and Gary.

He spent his time in preparation for the office of the archdeacon. Since he was only a deacon, he did not have a beard, but he had worn a mustache since his youth. When a deacon becomes a priest he is required to grow a beard. On 23 March, 1952, Deacon Mansur was ordained a priest, Chor episcopa and archdeacon. This ordination took place in the St. James Episcopal Church in Chicago. It is strange that his first ordination as a deacon in 1921 was in a Jacobite Church building and his second ordination in 1952 was in a Protestant Church. Such things are taking place, not due to ecumenical understanding, but due to the unhappy circumstances caused after the Assyrians had been scattered from their own villages and churches in Kurdistan. An Assyrian and a blind American were ordained as priests along with Archdeacon Mansur. Both these priests later left this church, owing to the difference of opinion with Mar Shimun. Mar Yohanna, an Assyrian Bishop of the Greek Orthodox Church, also attended this holy ceremony.

Patriarch Mar Shimun, in the course of the celebration of the Holy Qurbana announced that Archdeacon Mansur Darmo would be the future Metropolitan of the Holy Apostolic Catholic Church of the East in India. After this, a breakfast was served at the Patriarchate in honour of the newly ordained. In the evening a banquet was arranged, prepared and served by the Daughters of the Church of the East and the Church Committee. About 325 persons took part. Gabriel Sargis, President of the Church Committee, welcomed the guests and introduced the toastmaster, Narsay J. Sarges. Many spoke on that occasion, chief among them being the British Consul in Chicago, Mr. R. F. Mc Keever; Rev. Dr. Howard Kennedy, the Rector of St. James Episcopal Church, Rev. Cuthbert Pratt, the Rector of St. Chrysostom's Episcopal Church, Rev. Irwin St. John Tucker; Rector of St. Stephen's Episcopal Church, Prof. R. Bowman of the Oriental Institute of the University of Chicago and Mr. John Astely Cocke, the Religion Co-editor of the Chicago Tribune. It is worth mentioning that the Malabar Church in India also celebrated the occasion in a fitting manner.

Arrangements were made for the consecration of Archdeacon Mansur as Metropolitan. The Archdeacon had to be promoted as an Episcopa and then as a Metropolitan. Both services were scheduled for the same day. The date was fixed for 4 May, 1952. The Church chosen for this rare occasion was the newly built Assyrian Church of Mar Addai in Turlock, California. The Assyrians in Turlock were delighted to have been chosen for this honour. A ten member programme committee was chosen with Deacon Joash J. de Kelaita as Chairman and Keena Yonan as

Secretary. A Reception Committee consisting of twenty one members with Cyrus Moorad as Chairman started functioning. A Banquet committee of five women with Mrs. A Yokhannan as President and Mrs. A Badal as Secretary started the preparation for this grand day.

On Friday 25 April 1952, the Patriarch, along with his father David and sister Helen, accompanied by Archdeacon Mansur Darmo, three priests (Eshaya Sliwoo, Isaac Rehana and Esho Sayad), two Deacons (Naesan Gilyana and Isaac Noona), and some lay leaders, such as Enwia Hormis, Narsay Sargis and others, left Chicago in a procession of cars for a long journey to the west coast of America. On their trip they stopped in Atlantic city, the state of Iowa, Cheyenne, Wyoming; and Grantsville, Utah, before they reached Sacramento, California, where they were met by the reception committee from Turlock. Then they drove the eight miles to Turlock. Finally they arrived in Turlock in a police escorted motor caravan at 5 p. m. on April 25 and were received by Mr. E. S. Christofferson, Mayor of Turlock. Then the patriarch was escorted to the Church by 200 persons where the the patriarch spoke "in precise, British accented phrases." The Choir sang an appropriate hymn, when the Patriarch and the Archdeacon entered the Church.

The arrival of the patriarch and the Metropolitan designate of India was widely published in the local newspapers and on the radio. On May first, the patriarch appeared in a 15 minute television interview over station KRON-TV in San Francisco. Then he returned to Turlock for the preparation of the consecration. Due to the great desire of both the Assyrians and non-Assyrians to attend the Banquet on the Consecration Day, the Banquet was shifted from the Church hall to

the Assyrian-American community hall. There was great publicity in papers, on radio and over television throughout the week preceding the consecration.

On the night of Saturday, May 3rd a "vigil" was kept in the Church of Mar Addai, in Turlock. The *Turlock Journal* of 5 May reported that moving moment :

> The Sunday ceremony, which was preceded by an all-night vigil, began promptly at 7 a. m. The high point was reached when the patriarch, clad in the rich white ceremonial robes — — exactly the same as those worn by his predecessors in the first century — — read the Gospel from a handwritten parchment book resting on the shoulder of the Metropolitan-elect.
>
> *Invocation:*
>
> Following the reading of the Gospels, the Archdeacon prostrated himself, and the words of invocation were pronounced by the Patriarch with his hands resting on the head of the candidate.
>
> In every detail the rites followed this historic liturgy of the age-old church and were conducted entirely in the Aramaic language. At the end of the ceremony, Mar Thoma arose and proclaimed the title and dignity of the new Metropolitan with the bounds of his territory. Priests and deacons in attendance came forward to kiss his ring and receive his personal blessing. Afterward, conducting his first mass as Metropolitan, Mar Thoma celebrated Holy Communion.

The consecration service was well attended. The Indian Church was represented in the person of

Mr. M. T. Jos, son of Mr. M. O. Thomakutty, the Trustee of the Indian Church. Mr. Jos, who was studying at the University of Chicago flew to Turlock on May 3rd in order to represent the thousands of Indian Church members who were praying thousands of miles away. During the consecration service the Patriarch spoke in English, tracing the history of this ancient Church. His address was broadcast over Station KTUR at 8:30 a. m. on May 5th.

In the address delivered by the Patriarch at the time of consecration he referred to Mar Thoma Darmo as follows:

> His Grace, the present Metropolitan, was promised by his parents to the service of God and he grew up as a Nazarite from his childhood. He studied under various learned priests of the Church, and completed his scholastic career in the church.

It must be noted that this consecration was on the third Sunday after Easter. It may have been a mere coincidence, or by divine plan that it was exactly 31 years after the young Mansur was ordained a deacon by the late Mar Timotheus Metropolitan. It was on the third Sunday after Easter, on 15 May, 1921.

The evening Banquet was equally grand. Rev. Elisha Oushana, pastor of the Church of Mar Addai, welcomed the guests. The Patriarch thanked the city of Turlock for its hospitality, giving special praise to the Reverend James Trotter, rector of the St. Francis Episcopal Church, for his helpfulness. The Patriarch's address followed a talk by the new Metropolitan in the Assyrian language. The toastmaster of the banquet was Dr. Pera d' Beth Mar Elia of Los Angeles. The

guest speakers included Rev. James Trotter represent ing the Episcopal Bishop of San Joaquin, the Rev George Godfrey, the pastor of the First Presbyteria Church, representing the Presbyterian Church, John H Pitman, the principal of the Turlock High School Lowell Jesseu, the Publisher of the Turlock Journal H. A. McMilien, the manager of the Station KTUR Mayor Enoch S. Christoffersen, Deacon Joash J. d Kelaita and Fred Tamimi. Mrs. Tamimi sang "Go Bless America". It must be stated that much of th credit for the success of the function goes to Deaco Joash J. de Kelaita, cousin of the late Mar Timotheu Metropolitan, predecessor of Mar Thoma Darmo i India.

It is to be noted that this consecration was th only episcopal consecration ever conducted on th American soil according to the rites of this church. I the case of Patriarch Mar Eshai Shimun this was h first consecration service even though he had been Patriarch for 32 years since 1920. For Mar Thom Darmo, this was the most important event in his li since he had become a clergyman in 1921, 31 yea before. For many Assyrians this was a rare occasio They had never before witnessed such a sight. F American friends too, this was the experience of a lif time. Prayers for the new Metropolitan were also sa in the American Episcopal churches throughout Americ and personal greetings were sent to Mar Thoma Darm by ranking Episcopal bishops in the U.S.A. The peop in India, too, thousands of miles far from the scen offered prayers of thanksgiving to God for giving shepherd for this orphaned community after sev years. There was great rejoicing and celebration this occasion in India. It was exactly seven years a four days since Mar Timotheus died.

The American Assyrians in Turlock made this a very important event, announcing that they were expecting Governor Earl Warren of California (later Chief Justice of the U. S. A.) to attend the evening Banquet. He did not attend it, however. The Indian people sent telegrams and letters, giving details of the unique reception awaiting the Metropolitan. All these extra-ordinary events caused the *Flint Journal* to publish an unusual report, a part of which is reproduced below in order to illustrate an example of oriental exaggeration.

> "Upon his arrival in Trichur, the state of Malabar, Mar Thoma will be greeted by Prime Minister Jawaharlal Nehru and a three mile procession is expected to escort him to his church. There are approximately 75,000 members in India."

Neither the Prime Minister[1] nor any other member of his Cabinet was there to greet him upon his arrival in India on June 17. Yet, his reception was superb, as we shall see in the next chapter.

After his consecration the new Metropolitan spent six weeks visiting the Assyrians scattered throughout America. The new Metropolitan visited Los Angeles at the invitation of Dr. Pera d' Beth Mar Elia. The Patriarch also was with the Metropolitan. The distinguished visitors had the privilege of spending five days in the area of Los Angeles and Hollywood as the guests of Dr. and Mrs. Pera d' Beth Mar Elia. This bearded doctor remained a great friend of Mar Thoma Darmo until the death of Dr. Pera.

1. On Wednesday 24 December 1952 Prime Minister Jawaharlal Nehru granted a special interview to Mar Thoma Darmo at the Guest House at Ernakulam.

About his visit to Flint, Michigan, to meet his cousin Mrs. Y. M. Yalda, the *Flint Journal* of June 5th wrote "Interest in the Flint Holy Apostolic Catholic Church of the East and the desire to visit a cousin he hadn't seen in 40 years explain the presence here this week of a recently ordained Metropolitan of the Church." This Journal reports that during this visit Mar Thoma Darmo said "America is like a dream, blessed with freedom and opportunity." The report continues.

> This inspired him, he said, to pray for the preservation of America as the hope of the world.
>
> "Too many peoples the world over", he charged, "wear the cloak of Christianity but too often fail to live by its precepts."

Moreover for Mansur Darmo of Turkey, Iraq, and Syria who had seen only the refugees and poor Assyrians, it was a joy to meet affluent Assyrians settled in various walks of life in America. This was the first and the last opportunity of his life to visit a western nation.[1] He left America on June 14, 1952.

As a whole his stay in America was a pleasant one. Although he did not learn English in America, he was able to meet numerous friends and relatives who later helped the many projects which Mar Thoma Darmo undertook in India. Some of his relatives sent him a Syriac Underwood typewriter. This was a great help for his correspondence in the Syriac language. Some of these contacts in America helped financially in the printing of Khudra books and the construction of Seminar

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1. Mar Thoma Darmo planned to visit America in 1969 while he was in Iraq. If he had visited that country in 1969, it would have been much more useful than his visit in 1952.

CHAPTER III

ARRIVAL IN INDIA

Elaborate arrangements were made for the reception of the Metropolitan in India. A reception committee was formed with Mr. M. O. Thomakutty, the trustee, as the chairman. When it was made known that the new Metropolitan would arrive in Bombay on June 17th, the faithful in Trichur rejoiced and got busy with the final preparation to accord him a very great reception.

The Rev. C. I. Antony, and Mr. M.O.Thomakutty, (the latter the trustee and Chairman of the' Reception Committee) were sent to Bombay to receive the new Metropolitan. Deacon Francis Pullukaran, Mr. & Mrs. O. T. Inasu and some other members of the Church also went to Bombay to receive the Metropolitan. Thanks to the presence of Messrs. N. P. Lazarus and N. V. Ittiachen, two members of the Trichur community already employed in Bombay, they were able to secure the kind co-operation of the Malabar Christian Association in Bombay and arrange a grand and rousing reception to Mar Thoma Darmo at the Santa Cruz airport and another public reception at the Central Y. M. C. A. in Bombay.

In response to the invitations issued in Bombay, a large and influential gathering had assembled at the Santa Cruz airport. Although the B.O.A.C. plane was scheduled to reach Bombay at 4:30 p.m. it was learned that the plane would arrive only at 6:30 p.m. on June 17th. The Worshipful Mayor of Bombay, Mr. N. Ganapathy Shankar Desai, was present at the airport to

receive and garland His Grace upon his arrival. to the great disappointment of all, Mar Thoma Da was not on board the B.O.A.C. plane which arrive 6:30 p. m. The anxiety and disappointment of people assembled to greet the new Metropolitan missing him in the plane, can better be imagined t described. Airport authorities immediately contac by radio the T.W.A. plane that was scheduled to re Bombay at 8:25 p.m. on the same day, and it was c firmed that His Grace was travelling in that plane, that it would reach Bombay at 8:15 p.m. Almos the people that had assembled, decided to wait u the arrival of the T. W. A. plane. But the Mayo Bambay, who had an engagement at that time, co not wait; and so had to leave. The cameraman s by the Films Division of the Information and Bro casting Department of the Government of India to co the Metropolitan's arrival for the Newsreel also ha leave since His Grace did not arrive on the 6:30 pl

The anxious crowd was waiting, and at las the satisfaction and joy of all, the Metropolitan eme from the plane, Press cameramen were busy clic their cameras. The Rev. C. I. Antony garlanded Grace. After that Mr. M. O. Thomakutty garlanded Grace with the gold chain and cross made of 45 vereigns. The cross and chain were purchased by from the church and presented to the new Metropc as a gift.

Mar Thoma Darmo had to wait at the airpo some time as Customs formalities had to be underg In the meantime he was introduced to the distingui people assembled there. The newspapermen also a talk with his Grace. He was profusely garlande many prominent persons. All the people who

assembled there came and paid their humble respects to Mar Thoma Darmo, kissed his hand, and obtained his blessings. It is also worthy of mention that several respectable Syrian Christian ladies had come to the airport to see the Metropolitan and received his blessings. Nearly 1000 people had assembled and were waiting in the airport in spite of the inconvenience caused by the late arrival of the plane. He was deeply impressed with the warm and rousing reception given him.

As soon as His Grace landed at Santa Cruz airport, the news was flashed by the Press Trust of India Ltd., the most important News Agency in India, throughout the country.

An eager and expectant crowd had already assembled in the premises of the Church at Trichur. As the plane was expected to arrive at 4:30 p.m. they had become impatient in the absence of any news till 8:30 p.m. It was at that critical moment that the glad news of the arrival of His Grace broadcast by the P.T.I. was received by the people at Trichur; and this happy news was announced to the waiting thousands by the reverberating sounds of fire-crackers, pop guns and dynamite. The whole town of Trichur awoke and received the glad tidings of the arrival of the Metropolitan in Bombay, the Gateway of India.

After having completed the Customs formalities the Metropolitan, accompanied by the Rev. C.I. Antony, was taken to the Bishop's House at Colaba, Bombay. Rt. Rev. William Lash, Bishop of Bombay (Anglican Church) had kindly offered to receive His Grace as his guest during his stay in Bombay.

Mar Thoma Darmo stayed in Bombay until Friday the 20 June when he left for Trichur by train (Madras Express) at 2 p.m.

During his short stay in Bombay His Grace h
a busy and enjoyable programme. He was request
by Mr. N. P. Lazarus, a member of our Church emplo
ed by the Air India International at Santa Cruz airp
as Chief Radio Officer to visit and bless his fami
His Grace visited his house on Wednesday 18 June
7:30 p.m. and had dinner at his residence.

A most interesting and grand function to
place at 6 p.m. on Thursday, 19 June, at the Cent
Y.M.C.A. in Bombay. This was a public recepti
accorded to Mar Thoma Darmo by the Malabar Christi
Association, Bombay. Rt. Rev. William Lash, Bish
of Bombay, presided over the meeting. Mr. Mora
Desai, the Chief Minister of Bombay, Mr. Ganapat
Shankar Desai, the Mayor of Bombay, Mr. R.A. Podd
the Sheriff of Bombay, and the Rev. James Kello
the Principal of Wilson College of Bombay, we
among the distinguished guests. A large and infl
ential gathering had responded to the invitation and
hall was packed.

Rt. Rev. William Lash, the Bishop of Bomb
Rev. James Kellock, Principal of Wilson College, M
J.S.S. Malelu, President of the Y.M.C.A., and Mr. K.
Abraham, President of the Malabar Christian Asso
ation were among the distinguished speakers at
meeting. All of them dealt with the antiquity of
Church of the East and also spoke of the glorious p
this Church had played in the early centuries of
Christian Era to spread the message of the Gospe
the Middle East, India and the Far East. They a
wished all success to the new Metropolitan.

An address of welcome was presented to M
Thoma Darmo by the Malabar Christian Associati
He made a brief reply to the Address, and thank

them for the honour done to him by arranging such a warm reception.

Light refreshments were served to the guests. His Grace was introduced to the Chief Minister of Bombay, the Mayor of Bombay, the Sheriff of Bombay, and the other distinguished guests.

On the same day, at 8 p.m. the Bishop of Bombay gave a dinner in honour of the Metropolitan in which several priests under the Bishop of Bombay took part, the Rev. C. I. Antony was among the guests.

In short, the whole arrangements in Bombay was a grand success and it can be stated with legitimate pride that no other ecclesiastical dignitary who had visited Bombay had received such a warm and enthusiastic reception. And more than that, it was also an occasion to let the public of India know what the Church of the East had done in the past and what it stands for.

On Friday, 20 June, 1952, Mar Thoma Darmo left for Trichur by the Madras Express at 2 p.m. The Secretaries of the Malabar Christian Association and other distinguished Syrian Christians were present at the Victoria Terminus to bid farewell to the Metropolitan and to see him off. He was garlanded by many. He thanked all those who had assembled there for the kindness shown him and the honour done to him.

During the course of the journey, Mar Thoma Darmo had the pleasure of receiving greetings and garlands from members of the Church at all important junctions, the most important of them being Poona, Guntakal, and Arkonam. At the Arkonam junction he had to detrain and catch the Malabar Express which would take him to Shoranur, the northernmost boundary of the Cochin State. After leaving Arkonam, he was

garlanded at Katpadi by some members of our chu
At Podanur, another important junction, a grand rec
tion was given by the staff of the Coimbatore bra
of the Chaldean Syrian Bank Ltd., Trichur. The Jaco
Syrians of Kunnamkulam, an important Syrian Christ
centre of Cochin State, residing in Coimbatore, g
landed Mar Thoma Darmo at Podannur. The n
station where he was garlanded was Olavakode wh
a few members of our church were present to g
him.

The next stop was at Shoranur where the Met
politan got off from the train for his entry to Coc
territory. At Shoranur, the clergy, the trustee, and
the prominent members of the community were prese
As soon as the train reached the platform the h
crowd present at the station shouted cheers to
Thoma Darmo. He alighted from the train and
garlanded by the trustee and many other promin
members of the Church. He rested for some time
had his breakfast there. After that, he was introdu
to all the prominent personalities present at the stat
the most prominent of whom was Mr. K. C. Ma
Mapillai, the 80 years old veteran Syrian Chris
leader of Kottayam and the Editor of a leading Mal
lam Daily "*Malayala Manorama*" which had b
published for more than 60 years. He had come al
way from Kottayam to pay his humble respects.

From Shoranur the new Metropolitan was t
by car to the Palace at Cheruthuruthi — a distanc
nearly a mile — in a procession composed of a
number of cars. When Mar Thoma Darmo reache
Palace he was garlanded by several persons who
assembled there. He rested in this Palace till 3:30
and then left for Trichur by car, a distance of n
20 miles.

At 4:30 p.m. Mar Thoma Darmo reached "Patturaikal", the northernmost limit of the town of Trichur where he was received and garlanded by the Chairman of the Trichur Municipal Council. Then he was garlanded by M. O. Thomakutty, the trustee of the Church. The Metropolitan's car, accompanied by more than 100 other cars. proceeded to the heart of the town—a place called "*Manikandanal*" from where the regular procession to the Church was to commence. As soon as he reached this place there was a salute of 1001 pop guns, and a large quantity of fire crackers were fired. Here Mar Thoma Darmo was garlanded by several organisations and individuals. The peculiar feature of the reception here was that representative organisations belonging to other castes and creeds — even Hindus and Muslims — paid their respects to the new Metropolitan and garlanded him. The whole reception thus gained a cosmopolitan aspect which enhanced the splendour and grandeur of the occasion.

After the garlanding was over the new Metropolitan put on his official ceremonial robes and was seated in a specially decorated car with a raised seat so as to be easily visible to everyone..

It is not an exaggeration to say that such a grand procession with so vast a crowd had never taken place in Trichur before. Although the crowd was large, the procession was orderly and well controlled, thanks to the excellent work of the volunteers strengthened by the police. From "*Patturaikal*", the northern limits of the town, to the Church, both sides of the roads were so crowded with men and women that the whole scene appeared to be a sea of humanity. According to modest estimates the crowd was said to number more than a 150,000 persons.

God Almighty blessed us with such a sunn
The Southwest Monsoon had broken out in th
of the country and Sunday 22 June, when the
politan arrived at Trichur, was the New Moon
day traditionally noted for its heavy rainfall.
being the case, everyone had feared that the c
tions and the festivities of the day would be mar
rain. But, contrary to all expectations, and m
the members of the church in Trichur had desire
prayed for, God gave a very bright sunny day
certainly contributed to the grandeur and success
celebrations. This day will certainly go down
history of the Church in India as a red lette
Thanks to a Merciful God for having crowned th
celebrations with unprecedented success.

The procession ended when it reache
Church precincts. The Metropolitan entered the
of the Marth Mariam Big Church and offered
and prayers to God almighty.

An important item in the reception prog
was the reading of the *Staticon* — the officia
of the Patriarch appointing Mar Thoma Darmo as
politan of Malabar and India of the Church of th
It has been a customary practice to have the *St*
read by the newly ordained Metropolitan. B
Thoma Darmo informed that he had not brough
an order from the Patriarch. In the absence
Staticon, Mar Thoma Darmo made an announ
of his consecration and appointment as the Me
tan of this Church in Syriac. It was transla
Malayalam by the Rev. P. T. John.

After prayers, Mar Thoma Darmo was t
the place where the mortal remains of the late la

Metropolitan Mar Timotheus, were interred. A most touching scene, a heart breaking scene was witnessed. A vivid recollection of the past — of the life and work of the late Metropolitan — Mar Thoma Darmo's ordination as Deacon by him — His Grace's arrival now to step into his shoes and to occupy the Metropolitan See left vacant all these years by his sad demise — all these reminiscences came to the forefront of his imagination with such lightning speed, that, failing to suppress the irresistable feelings, he broke out into tears and wept bitterly. He then offered his prayers to Almighty God and paid his humble respects to the departed soul by placing a floral wreath over the grave.

Mar Thoma Darmo then retired to the Metropolitan Palace and rested for some time. At 7:30 p m. the public meeting commenced in a huge "*Pandal*" (Pavilion) erected for this purpose. The *Pandal* was gaily decorated and beautifully illuminated. The "*Pandal*" was the biggest ever erected for such purposes with a seating capacity of nearly 10,000. The Honourable Ministers of the Travancore-Cochin Govt. and three Judges of the High Court, including the Chief Justice, adorned the Presidential Dias. besides these, there were many distinguished gentlemen of all stations, castes and creeds. The pandal and the whole compound were fully packed with men and women. An address of welcome was read and presented to the new Metropolitan by M. O. Thomakutty, the Trustee and Chairman of the Reception Committee. The Address, printed on silk, was enclosed in a beautiful silver casket — on which a replica of the Big Church was engraved in silver. Mar Thoma Darmo made a fitting and brief reply to the Address.

Addressing the bishops and the ministers g
ed for the occasion the new Metropolitan spo
follows:

> I am very glad to be with you. Praise
> God who has spared my life for 48 ye
> this occasion. It was in 1921, that His
> the late Mar Timotheus, ordained me a d
> during his stay in Mosul for a short per
> did not, at that time, think, that I will h
> see this Metropolitical see without a she
> much less that I will be chosen to su
> His Grace. Now for the last seven
> during which the Church in India was w
> Episcopal guidance and supervision,
> troubles and difficulties had to be fa
> choosing a person to this onerous
> That, I think, was because God had
> prepared the person for that very respo
> post. As a result of your prayers, and
> chings, and in the fullness of time,
> pleased to choose me, a servant of th
> Church, to work in India among you; an
> thankful to God, for the opportunity,
> given to me to live and work among yo
> die with you.

After the meeting was over, a Banquet w
in honour of the Metropolitan. The hon
Minister of the Government, the Honourable Ju
the High Court, and a few other high officers
Govt. attended. The Day's celebrations ended
spectacular firework display.

On Tuesday 24 June, 1952, a Civic
was presented to Mar Thoma Darmo by the Mu
Council of Trichur. He was taken in a proces

the Municipal office. The Address was read and presented by the Chairman of the Municipality. The Metropolitan thanked the Municipality for the honour done to him.

On Sunday 29, June Mar Thoma Darmo celebrated the Holy *Kurbana*. There was a record crowd of more than 6000 to witness the Holy *Kurbana* and more than 3500 received Holy Communion. After the *Kurbana*, the poor and the needy were fed. This was made possible by a contribution from a prominent member of the community, Mr. A. Paul Perincheri.

The evening of the same day Mar Thoma Darmo was in the company of the Volunteers, the Boys Scouts, the Girl Guides, and the Blue Birds who had worked hard to make the functions a success. Several group photos were taken. The Central Reception Committee gave a Tea party to all the people who had contributed to the success of the various functions. Medals were presented by the Metropolitan to those persons who had done signal service.

On Saturday 5 July, Mar Thoma Darmo unveiled a life size portrait of the late lamented Metropolitan, Mar Timotheus, in the head office of the Chaldean Syrian Bank Ltd.,[1] Trichur. A group photo was also taken of the Metropolitan, the Board of Directors, shareholders, and staff of the Bank.

On Sunday 6 July, a public reception was accorded to Mar Thoma Darmo under the joint auspices of the Y.M.C.A. and the Y. W. C. A. in the Town Hall, and an Address of Welcome was delivered. The Metropolitan made a brief reply and thanked the promoters of the function. The meeting was a grand success.

1 Later the Chaldean Syrian Bank was amalgamated to the State Bank of Travancore.

CHAPTER IV

NINE YEARS OF PROGRES

The New Metropolitan Mar Thoma Darmo ed the administration of the Indian diocese wit determination to help heal the wounds created two groups[1] that were active in the Indian during the seven year period which was witho bishops. The clergy and the laity of both the supported the new Metropolitan with hearty co- tion and hard work. The new Metropolitan took tage of the loyalty of his flock to strengthen the of the East in Trichur and surrounding areas. He to learn English and Malayalam[2] and spent his reading the Syriac books and canon law whic not available to him in Syria or Iraq.[3]

The achievements of Mar Thoma Darmo temporal and spiritual in nature. He paid hist

1. One group was under the trustee Mr. M. O. Thomakutty. one was mainly dominated by Mr. O. T. Inasu another layr
2. He succeeded in learning English but his attempt to learn lam was not so successful. He managed to read the Malayalam with great difficulty during the church serv sermons were always in English and he was considered a go He could preach for an hour without much difficulty. He sp Malayalam inside the house but not enough to communica that language. He blamed his old age and failing heal failure to master the mother tongue of the people whom he called to serve. It is said that he did not have sufficien with the congregation due to the language barrier.
3. There are very few copies of the canon law available. Mo ordinary Deacon like Mansur Darmo was not expected t So upon his arrival in India he wanted to take advantag was lacking in his early career in Iraq and Syria. Since he language very well he could easily master the contents of able book found in the Metropolitan's Palace in Trichur.

attention to framing a constitution for the temporal administration of the Church of the East in India. After studying the problems during the interim period of seven years prior to his arrival in India, Mar Thoma Darmo was convinced that his urgent attention should be paid to framing a constitution.

The main bone of contention during the seven troubled years, from the demise of Mar Abimalec Timotheus Metropolitan to the arrival of Mar Thoma Darmo, was whether the affairs of the Church of the East in India should be managed by a general body of all adult males or by the elected representatives of the various parishes. One party under the leadership of the only surviving Trustee (of the four trustees at the time of the demise of the Metropolitan, one died, another resigned owing to ill-health and the third joined the Roman Catholic Church) insisted on a general body pattern. The other group consisting of a large number of clergy, Mr. O. T. Inasu and many others insisted on the Representative Council.

The new Metropolitan insisted on framing a constitution favouring a representative set-up. He believed that in a democratic India, the working of the Church should be equally democratic. Moreover, he believed that a general body, where drunkards used to come to shout and to raise their hands at the command of their lay leaders, would be uncontrollable. The bitter experience of such pandemonium in the church general bodies at Trichur during the period from 1945 to 1952 made Mar Thoma Darmo to get a constitution framed so as to avoid such unruly crowds in the business meetings of the church in the future. He was determined to stamp out mobocracy.

To frame a constitution was not easy. He faced opposition from several people. Some people just praised the Metropolitan and said that they would be satisfied with his administration without any constitution. Others recalled that this church had survived all these years without such a constitution. To get a constitution acceptable to the various sections in the community Mar Thoma Dármo called several meetings. A constitution framing committee was formed. After long and complicated deleberations a constitution called *Baranakramam*, i.e., Rules and Regulations for the temporal administration of the Church of the East known as the Chaldean Syrian Church was framed. Mr. P. P. Devassy, an eminent lawyer of this church and former Chairman of the Trichur Municipality, gave expert legal advice to safeguard the interests of the democratic nature as well as the authority of the Metropolitan and the parish priests.

Despite careful deliberations, the Metropolitan called for further comments from the congregation on the draft constitution framed in Malayalam. They were to be submitted to the general body scheduled for December 1952. There were 174 objections and protests from the people who did not want any constitution. However finally the constitution was passed with an overwhelming majority. It is in force since 1953 and recognized in the civil courts, despite the attempts of the opponents of Mar Thoma Darmo to get it invalidated.

Being an able administrator, Mar Thoma Darmo realised that the co-operation of the clergy was very much needed for the success of his ministry in India. The constitution did not make any provision for a clergy

ouncil, although clergymen above thirty could be ele-
ed to the representative assembly just like a layman.
s a matter of fact some clergy were elected to the
epresentative body. The Metropolitan could nominate
ne tenth of the total number of elected representatives.
was therefore possible for the Metropolitan to nomi-
ate six or seven clergymen to the representative assem-
ly. But there were some laymen whose names ought
o be in the Metropolitan's list of nominations.

Mar Thoma Darmo decided to form a clergy ouncil, although it had no constitutional rights. It was monthly get-together of the vicars of various parishes the Metropolitan's Palace. Later deacons also began o be included in this. The Clergy Council could dis-uss issues mainly concerning their responsibilities in ne parishes. It was not an advisory body. But the uestions raised and the opinions expressed in the onthly clergy councils helped the Metropolitan to nderstand the trend of the thinking of the clergy on arious aspects of the Church administration.

Mar Thoma Darmo was quick to realise the diffi-ulties of the clergy in conducting two or three services n a single Sunday, as there were only four priests and ix deacons. He made necessary preparations to ordai-ing more clergy. On January 10th, 1954, he ordain-d five priests[1] and seven deacons.[2] In the previous ecade, there had been no ordination in the Indian hurch. Therefore such a large number of fresh ordi-ations became necessary. This is the biggest group f ordinations, not only in the regime of Mar Thoma

[1] Rev. P. D. Francis, Rev. M. O. Varghese, Rev. P. K. Thimothy, Rev. M. T. Joseph, and Rev. V. T. Rapheal.

[2] Deacons K. J. Lonappan, M I. David, K. P. Joseph, V. D. Joseph, M. D. Mathai, K. V. Pathrose, C. V. Thimothy, K. P. Yohannan, and A. L. Lazar.

Darmo, but during the history of this community in Trichur. Afterwards there were six batches[1] of ordinations by Mar Thoma Darmo which were conducted at the Big Church. The first one, in 1954, was at the Mar Yohannan Mamdhana Church, East Fort, Trichur-5.

Along with the ordination of the clergy, he focussed his attention on the construction of a Seminary. Aspirants to the ministry used to come to the Big Church and learn to read the Syriac language and get ordained as deacons. Mar Thoma Darmo wanted to impart systematic theological instruction to the candidates for the ministry. A Syriac Malpan[2] was brought from Bagdad in 1955 and he began to teach in the Big Church buildings. In 1956 a Seminary was started in the new building constructed on a 52 acre cashew plantation donated by a layman of the church, named O. T. Inasu.[3] This Seminary building is six miles north of Trichur.

With the increase in the number of clergy, he started constructing church buildings. The first one was at Thirur, six miles north of Trichur where the congregation had been worshipping for several years in a small chapel with a thatched roof. After the construction of this church, which was named the Mar Yonan[4] Church, in 1953, he built a new church at West Fort, one and a half miles west of the Big Church thereby forming a new parish called the Mar Augin Thuvana[5] parish. Then he built the Mar Mari Sleeha Church on the site of an old chapel. After the construction of

1. The last one was on June 13, 1965.
2. The Syriac word for teacher.
3. He was given the title *Athletha* which is the syriac word for Athlete, in recognition of his services to the seminary.
4. Mar Yonan was a monk in the East Syrian Church.
5. Mar Augin Thuvana means the blessed Mar Augin. He was the father of monasticism in the East Syrian Church.

hese three churches, he built five others in areas where here were no churches or chapels. The Mar Poulose Church[1] at Ancheri was not far from the Mar Mari Sleeha Church, and hence it is considered a part of the same parish. The other four — The Mar Yacob M'paska[2] at Peechi,[3] the Mar Beesho' church at Puthur,[5] the Mar Mathai Sleeha Church at Marutichal,[6] and the Mar Sliwa[7] church at Cochin[8] were entirely new parishes. The first three mentioned here consisted mainly of former members of the Orthodox Syrian Church who came from Travancore and settled in these areas to cultivate the land. They were poor people and were not in a position to support the expenses of a parish. Mar Thoma Darmo paid the clergy of these parishes from the central funds.[9] The last church built by him was dedicated in the second week of January, 1964. Within one week after the triumphal reception accorded to him at Cochin, he was the unhappy recipient of the so-called suspension[10] order from Patriarch Mar Shimun. As a consequence of the unfortunate turn of events, for the next five and a half years of his life, until his death, he could not initiate any construction. Mar Thoma Darmo, the builder of churches and the seminary, was no longer able to continue his construction programme.

Along with the construction of churches, he emphasized the need for parsonages so that married

1. The entire cost of the Mar Poulose Church was paid by one layman named C. P. John
2. A martyr of the East Syrian Church. *M'paska* in syriac means 'cut in pieces.'
3. Peechi is 14 miles east of Trichur.
4. The name of the village in Kurdistan where the late Mar Abimalec Timotheus, Metropolitan, was born.
5. Puthur is 5 miles south-east of Trichur.
6. Marutichal is 14 miles south-east of Trichur.
7. *Sliwa* is the syriac word for cross.
8. Fifty miles south of Trichur.
9. Even now these parishes are not self supporting.
10. The details of the suspension will be dealt with later.

clergy could live on the church premises with their families. This, he felt, was a necessity because otherwise the clergy were not easily available for consultation and advice, and for certain other services. But Mar Thoma Darmo gave instructions to the clergy to construct parsonages.[1] As a result, seven parsonages were built. This was considered sufficient, as some priests were celibates and could live in a room in the church building itself.

In addition to the construction of eight churches and the Seminary, the Mar Timotheus Memorial Orphanage[2] was also constructed during his regime. He was concerned about the poor and the orphans. In the year 1962 a building, costing about 30,000 rupees, was erected on nearly one acre of land donated for that purpose by a member of the church, Mrs.J.D. Mooken.[3] Mar Thoma Darmo was pleased to see further construction at this Orphanage even after the 1964 crisis which automatically placed a moratorium on all church constructions. Construction had to be curtailed because thousands of rupees were required every month for the costly litigations within the church.

Mar Thoma Darmo was not only a builder, but also a scholar.[4] Although he had only two years of formal classroom training, he read widely and printed several manuscripts. The greatest achievement of his literary career was the printing of three volumes of the Khudra which had a total of about 4,000 printed pages.

1. When a celibate priest refused to construct a family quarters on the premises of a church, Mar Thoma Darmo fined him for his refusal to obey orders.
2. This orphanage has now grown to a capacity of one hundred orphans.
3. She continues to serve this orphanage.
4. He spoke several languages, such as Syriac, Arabic and English. He knew a little Malayalam too

He examined several other manuscripts, and spent six years in printing this most important liturgical book.[1] He translated books from the old liturgical Syriac into modern Syriac for the use of the ordinary people of his homeland who could not understand their liturgical books. These were available only in old Syriac which long ago had ceased to be a spoken language.

In addition to being a builder and a scholar, Mar Thoma Darmo was also an able organizer. When he arrived in India in 1952 he was puzzled at seeing several youths organisations in the church. Some were in direct rivalry with each other. By his farsightedness he knew that such rivalry would be harmful to the church. Therefore, he combined all these youth groups and named the new organization the Assyrian Youth Federation. The name was later changed to the Youths Association. The Youths Association has a central committee and a general secretary elected by the members.[2] The president is nominated[3] by the patron, who is always the head of the church in India. Under the Central Youths Association, there are branches in all parishes. The vicars of the parishes are presidents of the branch associations. The deacons are the vice presidents of the branches. There are elections for other officials of the branches. This organization has been a great success. Instead of Christmas carols of various rival groups visiting the same home, only local branch of the Youths Association would visit the homes in their area for Christmas carols. Some order and

1. He read the proof sheets personally. While he was away at Coonoor during the summer season, he used to correct the proof promptly and posted it back.
2. An election is conducted yearly.
3. The term of office is not limited. The patron can change the president any time.

central control were brought into force in the youth organization.

The organization of the *Mahila Samajam* (Ladies Society) was also an important success. While there were a number of rival groups among men, the women had just one organization called the Mahila Samajam.[3] It had only a small membership. The enthusiasm of its founder and first president Dr. (Mrs.) Dorothy Chacko[1] kept it going. But Mar Thoma Darmo realised that women had greater potential than men in regard to church affairs. At least they attended church services in greater numbers. Therefore he encouraged all the women to join the Mahila Samajam. Suddenly it grew to a membership of nearly one thousand. Mar Thoma Darmo began to praise the activities of the women in almost all his speeches. Encouraged by this acceptance in the church,[2] the women bought a building for their activities. They started a nursery school, and co-operated in the fund raising for church buildings[3] in a measure that surpassed the men.

"*Voice of the East*" is a monthly publication about which the members of the Youths Association can be justly proud of. It was in October 1954 that the first issue of this magazine was published.[4] Ever

3. It was started as a fellowship of clergy wives in 1933. As a result of their prayers the Mahila Samajam was formed in 1935. Cf. Mrs. Rosa Francis, '*Kaldaya Suriyani Mahila Samajam*". *St. Thomas Church Silver Jubilee Souvenir* 1972, p. 89.

1. Dr. Dorothy Chacko is an American doctor whom a deacon of the church married in America.

2. Although women are recognized in the church, they have no membership on church committees, nor, do they have any voting power in the elections to the Representative Council. The present writer thinks that this situation will change without much delay.

3. In the Seminary, there is a separate room named after the Mahila Samajam, as they contributed 3,000 rupees for its construction.

4. The first editor was the general secretary of the Youths Association Mr. M. P. Thasu and the publisher was the Assistant general secretary of the Youths Association, Mr. Jose Davis Mooken.

Since that date this periodical has been a major source of publicity concerning the various activities of the church through its Indian as well as its foreign editions. It began to serve also as the organ of the universal Church of the East, as the patriarchal magazine *Light from the East* had ceased publication by 1953. The Patriarch himself wanted the *Voice of the East* to be the successor of the *Light from the East*.[1] Mar Thoma Darmo encouraged this enterprise and wrote articles in the Syriac edition. He treated it as his personal responsibility every month. Unfortunately, after a few years, some of the articles in the Syriac edition became controversial as they were used to attack the prevalent practice of hereditary succession in the patriarchate as well as in the episcopal families. This controversy became a blow to the growth of the magazine and as a consequence the circulation of the foreign edition was considerably reduced.[2]

Although Mar Thoma Darmo had established a seminary in 1956, he was not satisfied with the seminary training available within the church. He wanted his clergy to have higher theological training outside Kerala, as well as abroad.[3] With this aim in mind, he sent several young deacons to college to get secular

1. *Light from the East* started its publication again in 1970 in California. But in 1972 it ceased publication. Cf. Voice of the East, May 15, 1973. 'Editorial".

2. Patriarch Mar Shimun charged that the *Voice of the East* was being used against him by Mar Thoma Darmo. In the judgement of original suit No. 8 of 1965 delivered by Mr. V. Lakshmi Narayana Bhatt on 25 November, 1970, he acquitted Mar Thoma Darmo from this charge of Mar Shimun regarding the *Voice of the East*.

3. Mar Thoma Darmo knew that some clergy of the Mar Thoma Syrian Church, the Orthodox Syrian Church, and the Church of South India used to go for theological training in the various colleges affiliated with the Serampore Senate. Some even went abroad for training.

degrees as well as theological degrees.[1] Mar Thoma Darmo wanted this kind of advanced training for two reasons. The first was to have qualified staff for the newly founded seminary. The second was to raise the standard and status of the clergy in general.

Mar Thoma Darmo had a great missionary zeal. He did not want to confine his activities to India alone. He was interested in the countries near India. When he read about the missionary work in China and Japan, he wanted to start work in Japan. As soon as he began his work in India he started correspondence with Prof. Dr. Sakae Ikeda of Japan. On 17 November, 1953 the Metropolitan wrote to Dr. Ikeda.

> "You know that we had once given you to understand of our intention to visit Japan. We are now very serious on the matter and would, therefore, ask you to advise us on the procedure we ought to adopt for securing the necessary visa to Japan. We would, further, like to ascertain whether we can get the services of some youths there for the church. We will ordain them as Deacons and Priests and, if necessary, consecrate a Bishop to that place on our visit thereto. We have an ardent desire to do all and everything in our power and as far as possible, to promote the progress of that branch of the holy apostolic and catholic church of the East, which once after flourishing for a time, had the misfortune to become extinct. It is our ardent desire and earnest prayer that by divine grace it may be revived again to its former status. You will

1. The present writer was the first one sent for higher theological training

please, therefore, reply soon, for, after getting the required information we have to report the matter to His Holiness and we will do the needful then, for we are the nearest to you."[1]

Mar Thoma Darmo brought a revival emphsais to the church. With the addition of young and educated clergy, encouraged evangelistic activities such as public gospel meetings on the church premises, and prayer meetings in homes. He encourged gospel campaign programmes of the Youths Association co-operation with other churches, he conducted gospel "conventions." Speakers from Protestant churches were allowed to preach in such gospel meetings. In line with this revival spirit, within one year after his arrival Mar Thoma Darmo had stopped the pompous processions and fireworks display in connection with the church festivals. Instead of the outward festivities, he substituted gospel meetings. Some who preferred to revel in such processions did not appreciate this spiritual way of observing the festivals. The shallow people became, therefore, his first enemies.

Inspite of his many achievements he had to face opposition from an influential minority within the church in India. They had the blessings of the Patriarch, Mar Shimun.

These nine years of progress can be termed as his golden years. But they were not entirely peaceful or happy years for him. His activities to promote the progress of the church brought quick opposition from some conservative elements. Some diehards could not tolerate the idea of a spiritual observance of the

[1] Letter of Mar Thoma Darmo dated November 17, 1953 to Dr. Sakae Ikeda, Japan.

festivals. They insisted on drums and fireworks. An interesting letter to a prominent priest written one year after his arrival will give a clue as to how antagonism was built up against him by the people whom he sincerely served.

Rev. P. T. John, who was a leading priest of one group and who used to translate the speeches of Mar Thoma Darmo from Syriac to Malayalam, wrote a letter to the Metropolitan who was camping at Coonoor[1] stating that the Roman Catholic Church near the Metropolitan Palace in Trichur celebrated their festival as usual with drums and fireworks. The response of the Metropolitan is reproduced below to give an idea of the righteous indignation he had against the evils he wanted to eradicate. The letter is given without correcting spelling or grammar, so that the readers may get an idea of the language difficulties he was experiencing even after nearly a year in this country.

> Our beloved son, in Christ *Kasha* P. T. Yohannan, Prayers and blessings received from all of you. We received your knews which mentioned in the letter of Shammasha Geeverghese, about the Drums and fairs which was going on by the papai community, near of our Palace. We did not expected from you as a priest of the church. of the east. To let us know the noise of the Drums and fair's which it belongs to Sathan and his party, So, we were awaiting to here from you the situation and holy service which belongs to Jesus christ, how is going on in our community and our clergy. This is which we want to here from you. As a

1. Coonoor is a small town abont 120 miles from Trichur. It is a hill station, about 6000 feet above the sea level. The Metropolitan spent his summer there every year.

good priest not drums and fairs. This is nearly one month we send our deacon Varghese, he handed to you and Kasha P. L. Francis, the addresses to arrange about the touring mission among our people which they are far from Trichur, for all the needful of holy services, up to now, we are awaiting to get your decision instead that, which we must receive this decision of Holy Service. We are receiving from you the noise of the Drums and fairs. So, we want you as our beloved son in christ. To do nissary as soon as possilble, with the another priests. A decision for touring mission and immediately send to us here and to do what is necessary.

We know Kasha that you are loving the noise of Drums and fires but this is belong young boys not to the priests we hope herewith we will hear from you the big noise of holy services for Jesus christ.

No wonder this priest began to hate the Metropolitan after that. But he expressed his loyalty to the Lord's anointed" until the end of 1963 when he shouted "three cheers to Mar Thoma Darmo Metropolitan of Malabar and India Hip Hip Hurray, Hip Hip Hurray, Hip Hip Hurray," after the dedication of the cemetry at Kallur, six miles south of Trichur. Soon after the "suspension" affair in January 1964, this priest gave leadership to the discontented elements in the church.

Some people began to dislike the Metropolitan because he stopped instrumental music in the church services. When the non-musical choir of some old men began to recite a long "Amen' louder than the next prayer recited by the Metropolitan, he announced

with determination, "As long as I am the Metropolitan of this church in India, I will not allow this dancing and shouting in the church." Such stern steps taken by the Metropolitan were not appreciated by some who conselled caution. As far as Mar Thoma Darmo was concerned he was not worried about the consequences. He said what he believed to be for the good of the church.

Among the personalities with whom he quarrelled during this period, two names ought to be mentioned. The first was Mr. M. O. Thomakutty who was the sole Trustee when Mar Thoma Darmo arrived, He was the man who put a 45 sovereign golden chain around the neck of Mar Thoma Darmo when he arrived in Bombay on 17 June, 1952. The other layman who put a golden chain (11 sovereign only) around the neck of Mar Thoma Darmo was Mr. O. T. Inasu. Each was opposed to the other, and each wanted to prove his loyalty and devotion to the new Metropolitan. Mar Thoma Darmo was closer to Mr. Thomakutty. Therefore Mr. Inasu gave bigger donations to please the Metropolitan He produced several letters from his file to prove his devotion to the patriarch and to the church of the East and to the late administrator the Rev. Poulose Konikara, Mr. Thomakutty, on the other hand, reminisced about his devotion to the late Mar Timotheus Metropolitan.

Mr. Thomakutty did not like the Metropolitan's association with Mr. Inasu and vice versa. When Mr. Inasu donated a 52 acre cashew plantation as a Trust property to the Seminary. Mr. Thomakutty voiced his concern against such a donation with strings attached. When Mr. Thomakutty proposed a trust property for the Cochin church, with stronger strings attached, Mr. Inasu

seized the opportunity to condemn such Trust where the Metropolitan had no real powers.

It is not known what exactly the real cause of disagreement between Mr. Thomakutty and the Metropolitan was. The main issue that caused a direct conflict between the Metropolitan and Mr. Thomakutty was the payment of 5000 rupees to Mr. Eshai Kelaita, nephew of late Mar Abimalek Timotheus Metropolitan. In his will, Mar Timotheus had bequeathed all the books to his nephew. After the demise of the Metropolitan a list was prepared by the Trustees and Mr. Eshai Kelaita in which almost all the books including church books were included. Therefore Eshai came to Trichur in February1956and made a bargain with Mr. Thomakutty, one of the four trustees. After consulting Mr. P. K. Subramanya Iyer, Retired Judge of the High Court, Mr. Thomakutty paid Rs. 5000 to Mr. Eshai Kelaita as a charity. When the Representative Council was held on 25 March 1956, the Metropolitan sent a statement to be read on this subject (item No. 2 in the agenda). The statement of the Metropolitan was critical of the action of Mr. Thomakutty. He stated:

> We may now ask you that if this is a case of charity and presentation what need was there for a bargaining ? Or why should he quarrel? Or why should they bring the judge ? On a consideration of these dealings we may boldly assert that there was neither charity nor presentation but a sheer business case.

Regarding charity and presentation, the Metropolitan bluntly stated that "there is absolutely no truth in any of them." The Metropolitan also stated that no trustee has the right to do anything concerning the

Church affairs without having the consent of other trustees in writing. The members of the Representative Council such as Athletha O. T. Inasu vehemently attacked the action of Mr. Thomakutty in giving away Rs. 5000 of the Church without the sanction of the Representative Council. The Metropolitan's strong stand and the criticism of the people made Mr. Thomakutty to retire from the lay leadership of the church which he was carrying on for sixteen years.

The Metropolitan appointed a committee to look into the complaints regarding the Church Schools. Mr. Thomakutty took it as an unwanted interference in his management of the Church Schools which he had assumed in 1948.

On 9 September 1956, an election was held to the posts of General Trustees. Mr. Thomakutty did not show any interest to be elected. Although he was not elected as a representative, the Metropolitan had included him in the list of the ten percent nominations he was authorised to make according to the constitution. Therefore Mr. Thomakutty was competent to be elected as one of the four Central Trustees even if he did not submit his nomination. Therefore he was elected along with three new trustees. But Mr. Thomakutty declined to accept the trusteeship on the ground of ill health. On 13 September 1956, he wrote:

> Having had by grace of God the privilege of steering the affairs of the Church continuously for sixteen years by now in troubled, nay dangerous waters and having got over several occasions of economic crisis in the time of your grace's predecessor with his blessings and co-operation and thereafter having had to

combat a period of spiritual crisis for want past of trusteeship.....

I did not stand for election for a trustee. Nevertheless, Your Grace has informed me in the communication under acknowledgement that I have been elected as a trustee. While acknowledging with gratitude the continued confidence of the community and of Your Grace in me, I am constrained with great regret to intimate Your Grace my inability to occupy the post of a trustee for a further term and accept the election that was made in my absence. Another trustee may therefore be elected as the fourth before the end of the term.

At 5 p. m. on 30 Sunday September 1956, Messrs Mooken Thomakutty, C. P. John, C. D. Lonappan and C. K. Devassy placed the keys of the Church before the altar of Marth Mariyam Church and Messrs P. V. Paul, O. T. Inasu, and Paul Perincheri took the keys. On 3 November Mr. V. V. Chakkappan also took charge, as one of the four new trustees.

Then the field was fully open to Mr. O. T. Inasu, He proved his devotion to the Metropolitan by frequently visiting him and staying upto midnight in the Metropolitan Palace.

The Metropolitan honoured Mr. Inasu with the title "Athletha" (Church Athlete or Champion) on the occasion of the inauguration of the Seminary, presenting him with two gold medals furnished by Mr. Inasu himself at his own cost. Since the Metropolitan himself revealed that Mr. Inasu was the only Athletha who had been conferred his title while alive in the history of two thousand years of this ancient church, Mr. Inasu himself

felt his responsibility and inevitable obligation to do justice to his unique position and to advise the Metropolitan on all matters. Mar Thoma Darmo used this friendship to obtain greater gifts for the church. He financed the printing and publishing of Khudra and this was the main achievement of this period.

Along with money, Athletha Inasu gave plenty of advice regarding the clergy and seminary. Suddenly, Athletha came to realise that his advice was not always having immediate effect. He realised for the first time the hard reality that nobody could dictate to Mar Thoma Darmo, not even the only living Athletha of two thous and years. Thus, nine years after the arrival of Mar Thoma Darmo, in June, 1961, his first millionaire friend was not coming to see him at all, and his second dearest friend, with a letter from the Patriarchal Chaplain a new prized addition to his large files on the church was talking about teaching a lesson to Mar Thoma Darmo.

To make the story complete, in October, 1961, these two lay leaders, who were once-bitte renemies, joined hands to oppose a common enemy, namely Mar Thoma Darmo. A priest remarked about this friendship that Pilate and Herod became friends in order to condemn Jesus, The concerted effort of these two leaders continued with the patriarch's blessings, against Mar Thoma Darmo until his last breath.

The attacks of Athletha Inasu must have been very painful to Mar Thoma Darmo who once remarked to the present writer "Even if the Athletha opposes me for the coming seventy years, it will not wipe out the good things be did for the church until the age of 70".

ar Thoma Darmo loved him so much that he must ve said like Julius Caesar, "You too, Brutus," when hletha joined hands with the discontented minority Indian church. At the time of his departure from the dian soil, Mar Thoma Darmo publicly referred to the rvices rendered by the Athletha to the Indian Church.

Though Mar Thoma Darmo was healthy when e came to India, his health began to fail. Immediately ter his arrival in 1952 he had inflammation of the dneys. In 1953 he was always complaining about a ise in his ear.

Within one year after his arrival he was hospitalised in Vellore hospital from 19 March to 20 pril, 1953. He went to Coonoor for rest, and after turning to Trichur, began to apply oil to his ear. A etropolitan of the Orthodox Syrian Church, Mar noma Dionysius, wrote to him on 14 September,1953. I understand from medical men that noise in the ear, many case, has cured itself and so there should be o worry about it." But he was not cured.

Bishop C. K. Jacob of Kottayam, who visited e Metropolitan at Trichur, decided to help. On 7 larch 1954 the Bishop sent a bottle of oil through ne of his priests, with a prescription that a few drops f that oil should be poured into his ear and progress nould be expected after three or four days. The ishop's prescription was not enough to cure Mar homa Darmo who suffered from this complaint till his eath.

He had to undergo an operation for tonslitis at ne Nagercoil hospital in 1954. He also became a iabetic. He began to inject himself with insulin. His yes began to trouble him even after he had changed

his glasses. He developed rheumatism. Therefore, he had to spend much time and money for treatment. He spent several weeks in hospitals, and he was hospitalised for a long time before his death.

Before concluding the description of the golden era of progress of the Chaldean Syrian Church in India under Mar Thoma Darmo, we would like to refer to a letter he wrote from the hospital at Nagercoil on 16 October, 1954. It was addressed to the clergy and the laity of the ancient Church in India expressing his desire to relinquish his responsibilities in the Indian Church and to return to his people. Nobody knows the exact reasons that prompted him to take such a drastic decision after just two years in the land of his adoption where he was given such a royal welcome.

The "resignation" was not accepted by the people in India. The Patriarch also did not accept it but advised him to continue to build the broken walls of the Indian Church, as it was not easy to find a suitable man to occupy such a responsible position.

The Clergy and the laity wrote to their Metropolitan imploring him to lead them. A lay member of the Marth Mariyam parish Chundal Cheru Thimothy, who worked as a clerk in the Land Survey Record Office of Travancore-Cochin state wrote.

> I spent many sleepless hours during that night when the news of the crisis came to know. I went to the bottom of disappointment and dejection. But gradually I began to think, meditate and pray.
>
> From day to day life, we come to understand, that trials and troubles are necessary for the growth of the man, the institution or the

church. During heavy rain and strong winds, the trees sway to this side and that side. As a result of this experience, the roots go into deep and get stronger and get food from the deep soil. Such thoughts began to rise in my mind. As it was my practice on previous occasions also, I began to meditate and pray upon the prayer of Prophet Daniel (Daniel 9:4-19). I also pray that memorable prayer our apostole fathers on the occasion that the sea became rough and so that the boat was about covered by the waves'' ''Our Lord, save us, we are perishing'' (St. Mathew 8:25) Now I am fully confident that our church will survive all these difficult sitnations, through the prayers of his martyr saints and other fathers of the Church our Lord Saviour will rebuke the wind and the sea.

Now as beloved children in Maran Esho Miskha, I beseech and request your grace, captain of our ship, to come and take charge of the ship which is passing through rough sea with full confidence. Your grace, as the shepherd of our flock lead us—the lame, the blind, and the old sheep and the young ones—to the green pastures.

I also request your grace to remember me always in prayers, I know our Lord has some objects with each one of us. But I do not know what is destined of me. My way is not clear. Therefore, pray for me, so that I may know His will and act accordingly,[1]

1. Letter dated 11 November, 1954, from C. C. Thimothy to Mar Thoma Darmo who was camping at Coonoor. It is a pity that this layman who expressed so much devotion to Mar Thoma Darmo joined hands with the enemies of Mar Thoma Darmo and filed a suit against all the loyal clergy of the Church in October, 1974,

Another member of the same parish Mr. V. K. George who was close to the Metropolitan in those days wrote as follows to encourage him.

.....

.....

> Frankly speaking, Your Grace was able to perform, within a period so short, things which only great administrative talent can execute. Thus we are marching from progress to progress to the great goal which our ancestors had reached in the 12th and 13th centuries. Hence Your grace need not be disappointed. It is to Your Grace that the whole congregation is looking for light and comfort; and they are behind Your Grace in all things which Your Grace does for the uplift of our community. So let me most humbly request Your Grace to be with us always, to be our shepherd and guide.
>
> Pray Almighty the great prince of peace to grant Your Grace great peace of mind and good health to lead us in green pastures and near still waters

Mar Thoma Darmo stayed at Coonoor in November to regain his health after the operation at Nagercoil. Since the main festival of *Qudash Idtha* in November was celeberated without the Metropolitan, rumours went around that he was leaving. But he returned from Coonoor with renewed strength and determination to work harder. The rest of his administration he was so busy with the constructive activities that he did not get time to think of leaving India.[1]

In this connection it must be noted that his stay at Coonoor every year kept up his spirit. It was a

1. Letter of V. K George dated 28th October 1954 sent to Mar Thoma Darmo at Coonoor.

oliday in the sense that it was a change from routine ork. But it was not a period of rest. He was busily ngaged in translating old liturgical books into modern oken Syriac poems or correcting proof sheets sent om the Mar Narsai Press. Trichur. Therefore his mmer stays at Coonoor every year since 1953 to 968 helped him to think creatively and to write exten-wely without the interruptions of routine duties. At onoor he was able to walk around the streets freely ery morning and evening, a necessity denied to him Trichur.

The present writer remembers the advice given him by Mar Thoma Darmo in Bagdad in 1968 to go Coonoor in order to refresh body and soul. Though ot taken seriously at that time due to the considerable pense involved in such proposition, after spending x years without getting enough uninerrupted time to eative thinking and writing at Trichur, the present riter can appreciate the lesson from the experience of e man who worked harder during his "vacations" at onoor than he did at Trichur. Nevertheless it was so a time of rest and relaxation. The present writer inks that Mar Thoma Darmo could not have carried n without that much-needed rest every summer. It so saved him from prickly heat to which he was not customed because he had come from the mountain gions of Northern Iraq[1] and Syria.

In spite of his attempts to improve the conditions the clergy, he had to face difficulties from them. nce they wrote a letter to him, blaming that he was ainst raising the salaries of the clergy, even though e trustees had agreed. But, on the contrary, he had

[1] Bagdad is terribly hot in summer, Mar Thoma Darmo found it hard to spend the summer in Bagdad, where he died in 1969.

always pleaded with the trustees and others to increase the salary of the clergy. He had also permitted the clergy to accept outside employment, if they desired to do so, for greater monetary benefits. The greatest disappointment for him from the clergy was caused by a memorandum submitted to him by some of the clergy under the leadership of the Reverend V.T. Raphael,[1] who had instigated some of his colleagues to sign under a long list of grievances against the Metropolitan as well as some demands in 1957.

This memorandum of the clergy pained him deeply. He felt deep despair in this act of his clergy, whom he had encouraged in many ways and he shared it with Athletha O. T. Inasu. The Athletha strongly defended the Metropolitan and denounced all the clergy who had signed in the memorandum. Gradually, one by one, they began to withdraw their support to it.

The "memorandum affair" was probably the the greatest agony of Mar Thoma Darmo during the first nine active and golden years of his life in India. Nevertheless, on the whole, he had considerable support of his clergy and it was readily available when he needed it most during his conflict with the Patriarch.

1. He was dismissed from the Church in July 1957 since he went to study in Yeotmal without the sanction of the Metropolitan. He joined the Protestant Church in 1960.

CHAPTER V

PATRIARCHAL INTERFERENCE

After nine years of peaceful administration, Mar homa Darmo Metropolitan had to face opposition. In 961, Rev. Mannu Oshana, the Patriarchal Chaplain, rote a letter to a layman of Trichur[1] from Turlock, alifornia, expressing great concern and dissatisfaction the behaviour of the Metropolitan. The layman who eceived this rare information began to spread it. Thus e faithful in India began to learn the unpleasant news f a rift between the Metropolitan and the Patriarch. hus exactly nine years after the triumphant reception f June 22, 1952, at Trichur, clouds began to appear n the peaceful atmosphere of the church.

The Metropolitan, however, did not reveal to ne Indian Church the intensity of the disagreement etween himself and the Patriarch. Nor was the Indian hurch aware of the controversial correspondence that as already going on between the two parties in the yriac language. Therefore the clergy and laity in the ndian Church vainly hoped that the misunderstandings etween these two heads of the Church could be easily leared up. The main cause of the conflict between Mar Thoma Darmo Metropolitan and his consecrator Mar Eshai Shimun was said to be over the issue of the ereditary succession in the patriarchal and episcopal amilies.

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1. Letter dated, 2 March, 1961, addressed to Mr. O. T. Inasu

Mar Thoma Darmo received a clipping from the *Church Times*, London, dated, 26 August, 1955, concerning the Assyrian Patriarch. The second paragraph of this news item reads as follows.

> The occasion of my writing this letter is the arrival of His Beatitude, the Assyrian Patriarch and Catholicos of the East on August 17th to be present at the birth of and baptize the 1st child, a girl of his brother Major Sergon Pasha, who in the World War II won the D. C. M. fighting in our Cypriot lines.

The third paragraph makes the allegation that the presence of the patriarch was for the dedication of the yet to be born boy as the future Patriarch. It states that the child turned out to be a girl instead of a boy. A copy of this article with a covering letter dated, 5 May, 1960, was sent to Patriarch Mar Shimun with the remarks of the Metropolitan regarding the dedication of a one day old child to be the patriarch.[1] Mar Thoma vigorously questioned the procedure.

> Does His Holiness think that the Church of the East permits the marking of an infant on the very day of its birth to be a Patriarch of that Church or whether there is a canon permiting such a procedure? No. There is neither such a canon nor such a permission. Never in the canon and laws of the Church of the East can such be seen and none in any Christian Church even, especially in this 20th century.[2]

1. It is difficult to verify how much of this announcement in the *Church Times* is the imagination of its writer. Canon J. A. Douglas who was a great friend of the Patriarch. Since Canon Douglas is dead, we cannot know whether the Patriarch's reported statement that this was the imagination of Canon Douglas, is true or not.
2. *The Church of the East and Hereditary Succession*, Trichur, Mar Narsai Press, 1963. p 19.

The Patriarch felt insulted by this letter. The old war between Mar Thoma Darmo Metropolitan and the Patriarch continued and intensified. The Patriarch decided to release the news to the Indian Church, and also the letter of the Patriarchal Chaplain Rev. Mannu Oshana from Turlock, California, referred to earlier.

The World Council of Churches was planning its third assembly to be held in New Delhi in December, 1961. Many of the Indian Church felt that it was a golden opportunity to invite the Patriarch to attend the W. C. C. assembly[1] and then to visit the Indian diocese.

It is alleged that Mar Thoma Darmo did not show much enthusiasm for this proposal of the congregation to invite the Patriarch. It is true and Mar Thoma Darmo knew it very well, that Mar Shimun was capable of creating a group favouring himself and opposed to Mar Thoma. The rift would thus be widened and would result in the ruin of the Indian Church which he was building up by his hard work. Even many people who doubted the good intention of Mar Thoma Darmo, agreed with his view that the personal grudge between the two resulted in the suspension of the Metropolitan on 10 January, 1964.[2]

The Trichur community which accorded a rousing recption to their Metropolitan in June, 1952, gave a greater reception to the Patriarch. While they spent only fifty thousand rupees for Mar Thoma Darmo's reception in 1952, they spent about one hundred thousand rupees for the patriarchal reception. Fireworks started when the flag was hoisted to mark the inaugurat-

1. The church of the East is a founder member of the World Council of Churches which was formed at Amsterdam in 1948, Mar Shimun had attended several meetings of the W. C. C.

2. The suspension letter dated 10 January, 1964, sent by the Patriarch to Mar Thoma Darmo Metropolitan from SanFrancisco to Trichur by airmail, reached here on the 16th. The suspension was to be in force from the moment he received the letter. It was a registered letter.

ion of the Reception Committee's office. How much money was spent for fireworks,decoration of the *pandal*, travel, telegrams, publicity etc., no one knows.

The big Church buildings became active with people who had not been seen since the Reception of 1952. The people who took pride in publicity were delighed to obtain a golden opportunity to be active once again and to prove their loyalty to the church. Mr. Thomakutty too who was keeping away from the church activities, seized this opportunity once again to be a leader of this community. The faithful contributed lavishly to exhibit their rejoicing at the arrival of the Patriarch.

The cameramen clicked their cameras more than a thousand times. Hundreds of families and individuals had themselves photographed in the company of their holy Patriarch. Special cooks were engaged to prepare the best food, except meat dishes, which they thought the Patriarch would not eat as he abstained from meat from his mother's womb.

The Chaldean Syrians in Trichur have a tendency to show off. To many of them, religion consisted of celeberations and processions with fireworks. Mar Thoma Darmo had objected to it since his arrival in 1952. After nine years of "mourning" some of them took the Patriarchal visit as a God given opportunity to rejoice liberally and beat their drums loudly and drink excessively. Drums and fireworks could not be banned, because this was not a holy service. The reception meant a pompous procession and all the rest.

The visit of the Patriarch to New Delhi and then to Trichur and some other towns in India[1] was hailed by the Patriarch himself as a historic event. Since it was the first time a Patriarch of the Church of the East

1. Agra, Madras, Coonoor, Ernakulam and Bombay.

isited the Indian diocese, the reception was grand.[1] he Metropolitan accompanied the patriarch from the atter's arrival at the Palam airport in New Delhi till the me when the Patriarch left Trichur for his return to ne U. S. A. via Ernakulam, Bombay, Delhi. In public ney appeared to be cordial in their relationship, but it vas only a temporary ceasefire.[2]

Patriarch left Trichur on 9 January, 1962, without taking Metropolitan with him who reported to be ick.[3] Patriarch went to Ernakulam and consecrated t. Thomas Church, which was built in 1947.[4] and roceeded to Bombay and Delhi. After having had nterviews with the Prime Minister Nehru and President Radhakrishnan, the Patriarch flew to Tehran. The istoric visit therefore ended in greater confusion and haos.

From Tehran he wrote a letter[5] to Mar Thoma Darmo appointing an Advisory Board to give all necesary advice to the Metropolitan, in matters of the administration of the Indian church. The members of this

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1. It is agreed by the public of Trichur that it was one of the grandest occasions which the Trichur town ever witnessed. Nearly a hundred thousand rupees was spent for this reception from this small community of not more than fifteen thousand people.
2. Some interested lay leaders who were enemies of Mar Thoma Darmo always kept company of the Patriarch and tried to keep them always apart.
3. It is said by the enemies of Mar Thoma Darmo that he was not really sick but only pretended sickness because he did not want to accompany the Patriarch. On the other hand, the supporters of Mar Thoma Darmo say that the Metropolitan was purposely avoided by his enemis.
4. The church was not consecrated in 1947 as there was no Metropolitan at that time, Later when the Metropolitan arrived in 1952, he refused to consecrate this Church, as the property was in the name of an individual, who later became a Roman Catholic. Mar Thoma Darmo later had personally told the present writer that the consecration of the St. Thomas Church on an ordinary day was against canon law.
5. Letter dated, 30 January 1962, sent from Tehran to Mar Thoma Metropolitan by the Patriarch. Archives of the Metropolitan Palace.

advisory board were the enemies of the Metropolitan and hence he refused to comply with this order of the Patriarch, on the ground that there were four elected trustees under the approved constitution of the Indian Church for its administration. Metropolitan replied[1] that this appointment of the Advisory Board is an infringement upon his rights under the constitution.[2]

The framing the constitution was one of the achievements of Mar Thoma Darmo. After detailed deliberations with the representatives of the Indian Church Mar Thoma Darmo gave approval to it as per his letter dated 9 June 1953.[3] Patriarch objected to the constitution because it had never been presented to him for approval.[4] The Metropolitan argued that there was no necessity for the approval of the Patriarch as it was a temporary one regarding the administration of the Indian diocese alone where the Patriarch had no right to interfere.[5] In this connection it must be noted that the church is functioning under this constitution[6] even after Mar Thoma Darmo's demise and even without the approval of the Patriarch. Now, more than two

1. Letter dated, 2 March 1962, sent by Mar Thoma Darmo Metropolitan to Mar Shimun Patriarch. Archives of the Metropolitan Palace.
2. This position taken by Mar Thoma Darmo was justified by the judgement on the Original Suit 8 of 1965 delivered on 25 November, 1970. Mr. Lakshmi Narayana Bhatt, Additional District Judge of Trichur writes:".....I am not satisfied that the Patriarch has got the right to thrust an Advisory Council on the congregation". Judgement. Paragraph 12. p. 15.
3. Cf. Judgement of Original Suit 8 of 1965 *op. cit.* Paragraph 1
4. Letter of the Patriarch to the Metropolitan dated, 30th January 1962. See also *Judgement. op. cit.* Paragraph 11.
5. Reply of the Metropolitan to the Patriarch dated 13th February, 1962 See also *Judgement op. cit.* Paragraph 11.
6. Strictly speaking it is not called constitution. It is *Bharanakramam* in Malayalam language which can be translated as Rules and Regulations rather than constitution. It has been felt in recent years that it is very iucomplete. Changes are desired by the majority. However, due to the uncertainty caused by several cases pending in the courts, amendments are not easy.

cades of administration of this church under this nstitution had added to the legal validity of this nstitution.[1]

Since the letter of January 30, 1962 appointing e Advisory Board did not produce the intended result triarch Mar Shimun sent another letter dated, ecember 16, 1962[2] trying to justify the appointment the Advisory Board. The letter of the Patriarch ted, July 2, 1963 was more definite and revealed e mind of the Patriarch.

> "We have noted with deep sorrow the divisions and strife which your grace has deliberately created within the diocese of the church of the East in India, for which we had consecrated and established you as Metropolitan and our Personal Representative, and in view of the fact that you have not only failed to reply to our vital Epistle of December 16, 1962, but that you have in the meantime persisted to repeat your utterly false accusations against our person in your Magazine "Voice of the East" and other literature which has since emanated from the Mar Narsai Press; we, therefore, as your Patriarch and Supreme head of the church of the East, do hereby order your grace to proceed to and arrive in this city of our residence during the first week in September 1963, In order to explain to us your reason for these your canonical acts."[3]

. It has been pointed out by some that this aspect of the validity of *Bharanakramam* even without the approval of the Patriarch is the proof for the autonomy of this church.

. In the "Patriarchal" file of Mar Thoma Darmo letter dated, 16. December, 1962 of Mar Eshai Shimun addressed to Mar Thoma Darmo Metropolitan.

3. Letter dated July 2, 1963 of Mar Eshai Shimun to Mar Thoma Darmo Metropolitan Paragraph 1.

In the same letter he asked the Metropolitan to hand over the charge to the Rev. C.I. Anthony appointing him as the Administrator of the diocese in India.[1] This letter brought forth an immediate response from the Metropolitan. On 16 July, 1963, Metropolitan replied:-

> "Concerning your Holiness' command that I should go over to that country to deal with some points raised in the above said letter, copies of which were sent to all our church prelates, some laity and one Kashisha of this country, I am making here some necessary points for your Holiness' consideration! [2]

In this letter the Metropolitan raised five points and explained his difficulties: "To travel from this country to America within a period of a month and a half as your Holiness has stipulated is almost impossible and not so easy as your Holiness thinks to be, for the passport and other formalities have to be undergone". [3]

The Metropolitan also enquired in this letter regarding the financial aspects of such a proposition, for he knew it definitely that the Indian Church was not going to grant such huge amount to fulfil such an unnecessary demand of the patriarch, who could have very well clarified his doubts while the Patriarch was in India.

The second point the Metropolitan raised was to spell out the charges against him. He promised that he would reply "each and every one of the questions according to the canons of the Church." [5]

In the next paragraph he denied that he was responsible for the division in the Indian Church and

1. Letter dated, July 2, 1963. Paragraph 1.
2. Letter dated 16th July 1963. Office copy in the "patriarchal" file of the Metropolitan.
3. *Ibid.* Paragraph marked 1.
4. Letter dated 16th July 1963 para. 1.
5. *Ibid* para. 2.

phatically stated that "not only our congregation but most all the people of Trichur and hereby (sic) know re or less the issue clearly as also where from it has ung up." [1]

The fourth point he raised in this letter is the fact t the patriarch is the accuser as well as the judge.

> .....especially in this case, since as we learn from the said letter that you are our accuser, it is highly improper for your Holiness to be the judge. This is without a parallel in the history of the world as well as of the church an accuser being the judge—except in the case of Kurilose[2] and Mar Nestorius. [3]

After stressing the need for a synodical council be called soon,[4] he questions the propriety of pointing an administrator. He writes "Till now we ve not heard of any instance of a patriarch directly pointing an administrator for a diocese when its iscopa or Metropolitan is on travel.[5]

The letter from the Patriarch did not deter the etropolitan from continuing with administration of his dian diocese. He conducted the ordination of one acon and subdeacon in October 1963[6] at the Marth ariyam Church, inspite of the protests of the suppor- s of the patriarch that Mar Thoma Darmo Metropolitan as disobeying the patriarch with his refusal to go to an Francisco as per the letter of July 2, 1963.

At this time another issue came to the forefront. former Trustee Mr. M. O. Thomakutty had assumed

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Ibid Para. 3.

Kurilose is Syriac form for Cyril. Here the reference is to yril of Alexandria accusing and Nestorius of Constantinople at Ephesus in 431 A D.

Ibid para. 4.

Letter dated 16th July 1963. Paragraph 5.

Ibid. Paragraph 6.

Deacon K. J. Jose and Sub Deacon T, R. Jose on 21 Oct. 1963.

the management of rhe Chaldean Syrian Church Schools as early as 1948, when he was the sole Trustee during the vacancy of the head of the church, following the demise of Mar Timotheus Metropolitan. Mar Thoma Darmo Metropolitanf elt that a change was necessary in the management of the schools. He appointed one of the Trustees Mr. V. V. Chakkappan as the new manager in November 1963. Mr. Thomakutty refused to hand over the charge. The Metropolitan believed that it was the hand of this layman which worked fast to persuade the Patriarch to write the epistle dated 10 January, 1964. he intended to prevent this change of management. It is true that this influential layman managed to keep the management of the schools until his death on 27 February, 1970.

The letter dated 10 January 1964 from the Patriarch to the Metropolitan only increased the conflict between the two.

> "This your deliberate refusal to abide with our orders has been made abundantly clear in your letter of September 1, 1963, werein you still insist on presenting your case before a Synodical Council rather than complying with the canon law of the Holy Church, in appearing before us and explaining yourself for your many false accusation, acts of dissension and and insubordination; thereby trampling under your feet Synodical Law and sacred oath which you took before God at the time of your consecration, clearly unmindful of the curses and anathemas pronounced by God on any one who perpetrates such acts."[1]

1. Letter dated, 10 January, 1964, sent by Patriarch Mar Eshai Shimun from San Francisco to Mar Thoma Darmo Metropolitan, by registered mail. Kept in the "Patriarchal" file of Mar Thoma Darmo. Para. 3

After mentioning charges that the Metropolitan eceived money from the enemies and desecrated the ouse of God by bringing in police and army, the atriarch pronounces his judgement as follows:[1]

> In view of these facts, by virtue of the authority vested in us by Christ and His Holy Church, as prescribed by the Holy Synods and especially by the Synods of Dadisho (424 A. D.) from the time of the arrival of this our Epistle into your hands, we hereby suspend you from your office as Metropolitan, thereby withdrawing from you all the authority granted you at the time of your consecration, whether spiritual or administrative over that diocese or within the Apostolic structure of the church of the East universally.

The letter of suspension reached the Metropoli- an in the afternoon on 17 January.[2] A copy of it to ne Reverend C. I. Anthony made the news public. he Metropolitan did not answer the questions of the ress reporters, who approached him on the evening f the 17th. At the same time, he promised to meet ne reporters the next day. The 18th was a day of ension. The Rev. C. I. Anthony came near the northern ate of the Metropolitan Palace accompanied by body- uards. The Metropolitan agreed to meet the Rev. . I. Anthony without the bodyguards, which the old riest did not think advisable to do. The premises of ne church next to the Metropolitan Palace was crowded vith more than two or three thousands of people who elonged to both parties. The police came to keep

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[1] Letter dated, January 10, 1964. Para. 6

[2] The information of this paragraph is based on the personal knowledge of the writer who was an eye witness.

order. There was some sort of hushed silence. The situation was so tense that it could explode at any moment. The Metropolitan did not go to the church for his usual evening prayer. He kept inside his residence.

On 19 January, 1964, when the Metropolitan tried to enter the Mar Thoma Church, Pattikad,[1] the supporters of the Patriarch objected to it. The police under the command of the District Superintendent of Police and the District Collector,[2] arrested the trouble makers of both parties and allowed the Metropolitan to officiate at the Holy Communion.[3] Such scenes were repeated at the Mar Yohannan Mamdhana Church, East Fort and at the Mar Esthapanose Church, Nellangara. The police also found it difficult to keep law and order. The Metropolitan left for Coonoor where he usually spent the summer as he was unable to stand the heat of Trichur.[4]

Amidst the confusion created by the suspension letter, the Representative assembly met on 26 January 1964 and decided to ignore the letter of the so-called suspension and to consider it as not binding on the church of the East in India.[5]

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1. This parish is the only one other than Valiapalli which dates back to the last century.
2. Both the D. S. P. and District Collector were Christians, the first an Orthodox Syrian and the latter a member of the Mar Thoma Church.
3. The present writer interpreted the sermon of the Metropolitan from English to Malayalam. During the service he realised that most of his listeners were policemen !
4. Usually he went to Coonoor only in February or March. But this year he left in January to avoid confusion.
5. Minutes Book of the Representative Assembly. Translated from Malayalam to English for the purpose of communicating the Patriarch. The copy of English translation in the "Patriarchal" file of Mar Thoma Darmo.

Resolution No. 1 is very critical of comments made by the Patriarch in his suspension letter. The lengthy resolution is self explanatory and it is given below.[1]

> "The meeting of the Representative Assembly considers that the comments made by His Holiness on the question of the passport are made either out of ignorance of the real facts regarding the same or delibrately ignoring the facts known. His grace the Metropolitan and this Assembly had already informed His Holiness that steps to secure the Indian Citizenship for His Grace are expedited and now that His Grace has no citizenship of any country. it is impossible to get a passport and had requested His Holiness to suggest a way out of this difficult situation. There was no helpful suggestion, not even a reply. If anything has happened, it is only creation of difficulties in the way of securing Indian Citizenship by a set of people using the name of His Holiness.
> "This meeting believes that the wild allegations made by His Holiness that His Grace the Metropolitan is using the Church for purpose of his business enterprise expose His Holiness' sheer ignorance of the way in which the monitary affairs of the church of the East in India are managed..... It is really amusing that His Holiness charges His Grace of having flouted the foreign exchange regulations and the income-tax laws. The authorities concerned with both have made inquiries and they have no complaint of any such violation.

1. Minutes. Resolution 1.

The second portion of this Resolution No. 1 requests the patriarch to give information "as to the exact charges against His Grace".[1] It also explains the question of the aid of the police, It, further, "applauds the achievements of His Grace Mar Thoma Darmo Metropolitan during his regime these years."[2] Perhaps the last line of this Resolution is more important. It reads "This meeting also resolves that his Grace the Metropolitan carries on the administration of the Church of the East in India with all the authority of the Metropolitan."

In the second resolution, the Representative assembly asserts its legal rights in regard to the affairs of the Indian Church and ask the Patriarch to reply to the letter sent by this Representative assembly.

> This meeting again places on record its deep regret at the cold silence maintained by His Holiness after accepting all the communications, conveying the resolutions of this representative Assembly elected by the congregation of the Church in India. It is further made clear that the Representative Assembly is clothed with the supreme authority to transact all temporal matters concerning the Church, its properties and finances and to appoint, in special circumstances, an Administrator.
>
> This meeting further asserts that it is not practically possible to appoint a Metropolitan for the Church of the East in India or suspend a Metropolitan already appointed for India

1. *Ibid.*
2. *Ibid.*
3. *Ibid.*

without the knowledge and consent of the Representative Assembly.

This meeting again prays His Holiness to reply to the Communications sent to His Holiness at the instance of the Representative Assembly,"

The Central Trustees are hereby authorised to submit the above Resolutions to His Holiness The Patriarch.[1]

After careful consideration Mar Thoma Darmo so replied to the suspension letter on 17 February 964. Three weeks had passed since the Central ustees had forwarded the two resolutions of the epresentative assembly. Moreover it was his duty to ply as he felt it was necessary to clarify some of the rong statements contained in the letter of 10 January 964, refered to above as the suspension letter. egarding passport he states:

> Securing a passport to be in United States of America in the first week of September 1963 was out of question; and there were also considerations of health, expenditure etc. which we have stated in our letters dated, 4-9-63 and 11-9-63.[2]

e also mentioned about his achievements in that letter.

> We have, in the last 12 years of our administration here, caused the construction of many new churches, family quarters for the vicars in practically all the parishes and a big Seminary. We have ordained a large number of priests, organized at touring group of priests

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Ibid Resolution II.

Letter dated, 17 February, 1964 written by Mar Thoma Darmo to Mar Shimun. The office copy found in "Patriarchal" file of Mar Thoma Darmo. 2 paragraph.

to say holy mass and other spiritual functions in far away cities several times a year for the benefit of those families living in those places having no churches of our own there, and caused the writing and adopting of a written constitution for the administration of the affairs of the church according to canon law and the way in which the administration was already carried on and several other things with the result that most of the parishes have become self-sufficient, sent clergymen for higher and foreign education, organised, ashramam, orphanage, a magazine for the Church, publication of Khudra for the first time etc. and it is therefore, baseless to charge us with attempting to drive the laity and clergy to join some other church.[1]

The occasion that the police and army had been called into the church, also was answered.

We did not and do not want the help of the police and army to function as Metropolitan here. Some misguided people said to be sympathetically inclined towards Your Holiness created unholy scenes in lhe church at the time of service which even a non-Christian will not do inside a church and to avoid their being hurt or forcibly removed from the church by the faithful thereby causing a breach of peace, the police intervened. This was a disgrace to the miscreants and to those who favoured or supported them.

The Metropolitan challenged the legal validity of the suspension and asked for a Synod decision on the issue.

1. *Ibid* Paragraph 5.

In the light of what we have stated above, there cannot be a valid suspension. The prosecutor had functioned also as the judge. Any order of suspension issued except by a decision of the general Synod duly convened and after hearing us fully cannot be valid in law apart from the correctness or incorrectness of such a decision for other reasons.

It is said Mar Thoma Darmo's explantion in the ter of February 17, 1964, was not accepted by the riarch, to whom the letter of suspension was final. ough a Synod had been promised in the suspension er of 10 January 1964, it was never held and there s not even any correspondence between the two sons. They neve met or had any direct or indirect ntact between them after that letter.

As far as the Indian Church was concerned, Mar oma Darmo continued to exercise all his archiepis-pal powers. Four priests and two deacons[1] formed eparate rebel group with some influential laymen and gan to function as a separate administration under Rev. C. I. Anthony as their Administrator. They t three parish churches[2] under their control just cause the vicars of those three parishes[3] formed what ey called the patriarchal party. This was agreed on, as a result of the interference and suggestion of

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[1] Rev. C. I. Anthony, Rev. P. T, John, Rev. M. O. Varghese, and Rev. M. T. Joseph, Among the deacons K. J. Lonappen and M. I. David.

[2] Mar Augin Thuvana, West Fort, Mar Kuriakose, Kallur & Mar Gevarghese church, Cherur.

[3] There were four priests who joined this party. But only three priests had parishes. One of them, Mev. M. O. Varghese was the touring priest and he had no special church under him as the monthly touring mission services in Coimbatore, Calicut and Palghat were in the church buildings belonging to Church of South India.

the government officers, who felt that such temporary arrangment was necessary to keep the law and order in this community. For the first few weeks, the situation was tense in these three parishes because the members loyal to the Metropolitan from these and other parishes came to worship here to assure that the name of the Metropolitan was mentioned in the prayers. The other party also began to organize and to come to these churches to see that the name of the Metropolitan was not mentioned in the litany part of the Holy Communion.

Within a few weeks after the suspension letter, the two groups began to worship separtately. The patriarchal group did not have any church within the Trichur town. More than an year passed like that without any special move from either side, except the continuation of a representative suit filed by two members[1] supporting the patriarch in 1962 in the Trichur Munsiff Court[2] asking for a declaration that the election to the representative council held in 1962[3] was Invalid. The patriarchal party hoped that all the church properties would be brought under Court Receivers and this they thought would pressurise the priests under the Metropolitan to depend on the rich and influential people opposed to the Metropolitan for their salaries.[4] This did not happen however. The attempt to appoint Court Receivers was delayed. The clergy decided to stay loyal to the Metropolitan despite the money offered to them.[5]

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1. Mr. O. T. Varied and Mr. Kadavi Varied.
2. Original Suit No. 1064/1972 in Trichur Munsiff Court.
3. The supporters of the plaintiffs boy cotted this election.
4. Telephone conversation of Mr. M. O. Thomakutty with the present writer in 1963.
5. There is no record of the offer of money. The present writer however has personal knowiedge of the enticements of the patriarchal party to get priests and deacons.

The patriarchal party also tried their best to send Metropolitan away by influencing the authorities ncerned to deny the Indian citizenship requested by Metropolitan. They sent several complaints against Metropolitan such as the violation of foreign change rules, income tax etc.,[1] The offlcers of Intelli-nce Department of the Central Government came m New Delhi for investigation and found the charges violation incorrect.

After the suspension and the disturbances eated by Mar Shimun party on 19 January at Mar oma Sleeha Church, Pattikad, and on 26 January at ar Yokhannan Mamdhana Church, the following nday was announced to be observed as a "solidarity unday." It was meant to be a day when the clergy d laity would once again openly declare their support r their beloved Metropolitan. The Peace Council ranged for it in a grand manner.

Mar Thoma Darmo Metropolitan celebrated Holy urbana at the Marth Mariyam church. In the evening huge procession was taken out from the Mar Yokhannan amdhana Church to Metropolitan Palace. A meeting as held in the compound of the Metropolitan Palace declare full support to His Grace the Metropolitan. nen followed the programme of garlanding the Metro-olitan. Many garlands were offered on behalf of the lergy Council, the Central Trustees and numerous rganisations representing the various parishes of our nurch in India. Telegraphic Messages from the istant parishes like Madras, Calcutta etc. declaring full upport to the Metropolitan, were read in the meeting. bout a hundred garlands were offered in the occasion.

The complaints and enquiries were the reasons tf the delay that caused in getting the citizenship

The audience was more than three thousand.

Soon after the news of the suspension had become public, a Roman Catholic layman named M. P. Stanislaus of Kothad, Varapuzha' wrote a letter dated 22 January 1964, asking Mar Thoma Darmo to join the Roman Catholics. Seeing no response from the Metropolitan, he wrote again on 13 February 1964.

> Since the Patriarch is brewing trouble and standing against your grace in the ordinary course of procedure, it is better that your grace choose a course for the good of the flock and for their well being. It will surely glorify the Lord and be pleasing to His mercifulself, May Holy Ghost guide your grace. [1]

Mar Thoma Darmo did not respond to this letter. He wrote his reaction to this letter on the same letter in his own handwriting "I am not more better than those who have murdered for their faith and for Lord. Therefore I am ready to suffer even death for my faith in Christ and for my church." [2]

The Catholic friend was not disappointed by the fact that he did not receive any reply to his two letters. In his devotion for the Catholic Church, which he believed to be the only church, he wrote a third letter on 25 February 1964.

> "It is neither personal or a private matter, but one concerning a large concord of people of our Lord. The more a decision is delayed, the more the matter deteriorates..... it is therefore right and salutary that

1. Letter of Mr. M. P. Stanislaus dated 13 February 1964. From the Church File No. 9 of Mar Thoma Darmo.
2. *Ibid.* He did not pay much attention to English grammar. He used to write "I do not went "I do not said" etc.

your grace takes an irrevocable stand, so that the ones trust in your graces wisdom might follow your grace once for all. This step will end the crisis in Trichur to the benefit of all under the chaldean church there. .....Within these days, Holy Ghost will kindle in your grace a new course of action, which will be welcomed with filial obedience by those in whom the Holy Ghost might shower the graces of obedience and loyalty to the Pastor.

In the meantime, if your grace desire a place of rest and seclusion, for the Retreat and deep meditation, the Prior General House or the Provincial's House of the Syrian Carmelites in Ernakulam and Kalamassery respectivelv will be available with all safety and convenience to accommodate your grace and staff."

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.....

The Holy Ghost which this Catholic friend ought would guide Mar Thoma Darmo, did not act in e way he wanted. Mar Thoma Darmo did not reply this letter also. Instead, on 28 February 1964, he rote on the letter his firm decision; "a thing which is mpossible (to) be".

Such instances once again prove the sincerity nd devotion of Mar Thoma Darmo to the faith of the hurch of the East which he had proclaimed in his ermons on several occasions. His stand against the ereditary succession itself was the natural outcome of is desire in the progress of this ancient church. He vas convinced of the historic fact that the hereditary

succession in episcopal families was custom contrary to the canon law and it was preventing the progress of this ancient church. Therefore he opposed it and he was even willing to be a martyr for the cause. If he had desired pomp and power, as his enemies accused him, he would have definitely replied favourably to any of the three letters of his Roman Catholic well wisher.

A significant event after the suspension was a visit of the Patriarch of the Orthodox Syrian Church, His Holiness Yakob III of Damascus, Syria to the Metropolitan Palace on 14 June 1964. The official visit of a Patriarch of a sister Church along with several archbishops from Syria and India was definitely expected to add to the prestige of Mar Thoma Darmo. The patriarchal party therefore played several tricks and put immense pressure on the authorities of the Orthodox Church in India to cancel the proposed visit of the Patriarch to the Metropolitan's Palace.

Patriarch Yakob III decided to be the guest of Mar Thoma Darmo, because he had no intimation from Patriarch Eshai Shimun regarding such a suspension. Moreover, Patriarch Yakob III stated that a Patriarch could not suspend a Metropolitan without the consent of the synod of bishops. Since Eshai Shimun had suspended the Metropolitan without the consent of the Synod, it was not going to be accepted by anybody.

To honour the visit of Patriarch Mar Yakob III a dinner was given at the Metropolitan's Palace, in which almost all the important personalities from the Trichur town participated. This was an indication that the public at large of Trichur was still with the Metropolitan even after all the false propaganda carried on by his opponents.

CHAPTER VI

SIXTIETH BIRTHDAY

The sixtieth birthday of Mar Thoma Darmo coincided with the 150th anniversary of the construction of the Marth Mariyam Big Church[1], Trichur. The church celebrated it in a grand manner in October, 1964. The Chaldean Syrians in Trichur who excelled in celebrations spent money lavishly not only to pay their respects to the Metropolitan whom they loved most, but also to perplex their opponents who were functioning as a rival group under the Rev. C. I. Anthony since the so-called suspension of January 1964.

The celebrations were grand. They captured the attention of the peopie of Trichur. Prominent representatives of the churches were present at the public meetings to offer felicitations to Mar Thoma Darmo Metropolitan. Like the reception of Mar Thimotheus Metropolitan in February, 1908, the reception of Mar Thoma Darmo in June 1952, and the reception of Patriarch Mar Shimun in December, 1961, the 60th birthday celebration of Mar Thoma Darmo in October, 1964, was one of the most colourful events in Trichur in the twentieth century. There had been no such celebration in Trichur since 1964.

The birthday of Mar Thoma Darmo in September of every year used to be celebrated as Childrens Day under the auspices of the Youths Association at Trichur. Not only the children but also the older ones used to join in the colourful procession from the Mar Yokhannan

[1] Big Church is the oldest church in Trichur,

Mamdhana Church to the Big Church through the Palace where the Metropolitan would distribute sweets or bananas to the nearly five thousandp eople who marched in the procession, parish by parish in a very orderly way. Well-dressed children shouted slogans "Jai Jai[1] Childrens's day," "Jai Jai Mar Thoma Darmo". Prizes used to be distributed to the best groups in the procession.

Mar Thoma's sixtieth birthday was celebrated in a grand manner. It was the first function after the so-called suspension. The Church members wanted to make it a grand function. That was the reason why his 60th birthday was celebrated insuch an elaborate manner

This celebration was an occasion to measure the amount of support which Mar Thoma Darmo had among the various Christian churches in Kerala. The heads of the Christian churches had liked him very much. But his enemies thought that the bishops of Kerala would keep away from Mar Thoma Darmo on the basis of the so-called suspension order issued by the Patriarch. The patriarchal party approached many bishops personally requesting them not to be present at the celebrations.

The celebrations were planned for the second, third and fourth of October. A special committee was formed under the chairmanship of advocate P. P. Devassy. Trustees Mr. P. V. Paul and Mr. C. J. Palu were elected as the Vice Chairmen, and Mr. C. D. Paul as the Convener. Several sub-committees were formed. The news about the coming events was announced by Reuters, the Press Trust of India, and

1. Jai Jai means hail hail. It is often used in slogans shouted in India in favour of somebody or something.

»ther press agencies This attracted the attention of very ¡nany people to the celebrations at Trichur.

October 2nd was celebrated as "Youths Day." Rev. Fr. P. L. Francis, B.A; L.T., President of the Youths Association welcomed the guests. Pathrose Mar Osthathius Metropolitan of the Orthodox Syrian Church was the chief guest. The Rev. E. V. Mathew of the Mar Thoma Syrian Church in Delhi, Advocate P. D. Jose and Deacon K. A. Paul spoke, felicitating the Metropolitan. Mrs. Rosa Francis Peringai proposed a vote of thanks. The Youths Association of the Mar Yokhannan Mamdhana parish provided the entertainment.

October 3rd was "Peace Council" day. The Most Rev. Dr. Juhanon Mar Thoma Metropolitan, head of the 350,000 strong Mar Thoma Syrian Church, presided over the function. Rev.Dr. Thomas Moothedon, Principal of St. Thomas College, Trichur, spoke on the occasion. The speech of this Roman Catholic priest was considered as a good sign of the support of the Roman Catholics, the largest Christian denomination in India. Mr. N. V. Rappai, joint secretary of the Peace Council, presented an address to the Metropolitan. A variety of entertainment added to the colour of the evening functions.

October 4th was the final day of celebration. A festive procession moved from the Mar Yokhannan Mamdhana parish to the Big Church. Those in the procession were given 6000 packets of sweets which had been donated by the sons of the late Mr. Paul Perinchery, one of the four Central Trustees. Bible stories were depicted by various parishes in their procession. There were angels in the Marth Mariyam Group, Samaritan women carrying water in pots in Mar

Addai Sleeha parish, St. John the Baptist coming from the desert (Pattikad parish) a hundred volunteers dressed like Prime Minister Nehru with Gandhi cap, 300 girls in white clothes, (Mar Yokhannan Mamdhana parish) Children dressed like the tri-colour national flag of India (Mar Aprem Church) hundreds of girls with cymbals in hands and boys in Jewish costumes (Mar Mari parish) and many other costumes and decorations of parishes from Cheroor, Thirur, West Fort, Puthur, Marutichal and Nellangara. There were children holding baskets of flowers marching in this unusually long procession. The "floats" showing various achievements of Mar Thoma Darmo, including three giant size books reminding the Trichur public, regarding the gigantic achievement of Mar Thoma Darmo in publishing the three volumes of *Khudra*, the Syriac prayer book. The decorations on various floats were attractive. In the history of this church there has never been any such well decorated procession.

The public meeting began at 6 p. m. under the presidentship of His Holiness the Catholicos of the East, the head of the Orthodox Syrian Church of India. Rt. Rev. Dr. M. M. John, the Bishop of the Church of South India and the Most Rev. Geevarghese Mar Kurillose Metropolitan of the Independent Syrian Church also spoke on the occasion.

Mr. C. J. Palu garlanded the guests. Advocate P. P. Devsssy welcomed the audience. Mr. C. D. Paul read an "Address". A fourteen year old boy read another "Address" on behalf of the children of the Church in India. The Rev. P. L. Francis, Vicar of Marth Mariyam Church, spoke on the history of the hundred and fifty years of the Church at Trichur.

r. N. O. Francis, one of the four central Trustees, roposed a vote of thanks.

Among the speeches heard in that evening, the ords of His Holiness Ougen Catholicos of the East cho in the minds of the people of Trichur even today. e said: Mar Thoma Darmo is a spiritual revolutionary.'' ishop John spoke of Mar Thoma as the messenger of eace. On that occasion Mar Thoma Darmo reiterated ie statement he had made while he landed in Bombay velve years earlier that he had come to India "to live ith you, to work with you, and to die with you".

Prizes were distributed to the best decorated roups in the procession of that day. The first prize or the best costumes went to Mar Mari Sleeha Church, uriachira and the second prize to Mar Addai parish, aravattani. For the decorated vehicles, the first prize ent to Mar Yokhannan Mamdhana parish for their ecorated vehicle with the crown, staff and cross of the Metropolitan embossed on a map of India along with a ove and a well-decorated elephant. The second prize ent to Mar Aprem parish for a St. Thomas standing n large globe. The third prize went to Mar Mari leeha parish, Kuriachira, for depicting the manifold chievements of Mar Thoma Darmo in India. Prizes ere also distributed to those who stood first in the arious items of sports conducted in connection with ne sixtieth birthday celebrations.

A grand "social gathering" of the members of he "Peace Council" took place at 5 p. m. on 25th October at the Metropolitan palace. About 1000 participated in the function. There were refreshments and a group photo.

In order to offer birthday felicitations to His Grace Mar Thoma Darmo Metropolitan, the clergy arranged a dinner party on 27th October. There was a group photo of priests and Deacons along with the Metropolitan. In the meeting the Rev. P. L. Francis, the Rev. P. D. Francis, and Deacon K. A. Paul spoke on the occasion. The Rev. A. L. Lazar garlanded the the Metropolitan and Deacon O. A. Jacob proposed the vote of thanks. His Grace thanked the clergy for their kind and loving gesture. The clergy presented also an Address written in Syriac language and a token present in the form of field stick.

The felicitatory Address of the clergy was composed in Syriac poetry written by the Reverend Francis Pullukaren, a leading Syriac scholar in India and had been printed in beautiful yellow silk. This was the first occasion when the clergy gave a reception to their spiritual father. The address contained not only an appreciation of his great services to the Church but also an assurance of the unequivocal support of the clergy to him. This was a real encouragement to him to continue the work he had begun, in spite of the obstacles created by the Patriarch as well as his supporters.

The speech made by Deacon K. A. Paul (now Bishop Mar Poulose) on the occasion of the 60th Birthday celebration is given below. It reflects the attitude of the clergy towards their Metropolitan:

Your Grace, Rev. Fathers, Deacons and my Friends.

I am glad that I have been given the privilege to speak a few words on this auspicious occasion of His Graces' *Shastiabdhapoorthi*. I am extremely happy to join with many others

in offering hearty and affectionate felicitations to our beloved Metropolitan.

The Church of the East in India has been blessed by God who has granted her the able leadership of the present Metropolitan since a decade. It is a fact, that twelve years are not a very long period in the history of a Church. But it is in the life of a man — — especially a man who had to leave his home, mother-land, kith and kin in his youth. And if the new place is quite unknown to him the severity of life is doubled. Let us rejoice that God has blessed His Grace with good health and strength and vigour of mind during these years. I pray that His Grace will be granted many more years of life which might be used in the service of the Church of the East and the extension of His kingdom in this great country, India.

It will be appropriate at this juncture to turn back to the history of the past 12 years of our church and we can see with great satisfaction and confidence that how laboriously His Grace was working all the while in the vineyard of our Lord Jesus Christ, achieving remarkable results. Let us not forget to thank God for the many-folded blessings that the Almighty as bestowed upon us through our beloved Metropolitan. To speak something about His Grace's achievements to this gathering who were working hard with full co-operation in all the attempts of His Grace is carrying coal to New Castle. But I will sum up the

whole activities of His Grace in one sentence that a new dynamism is found in our church since a decade and it is because, we know, the dedicated life of His Grace. We have got a good initiative and it is up to us to keep this light burn. I would like to mention here with special reference to one point that His Grace played a significant role for a better understanding between the sister churches. The well decorated rostrum of the *Shastiabdhapoorthi* functions — — the presence of the leaders of various denominations reminded me that the time was not too far to fulfil the prayer of our Lord: "that they may all be one, even as thou, father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (John:17 21). Let us hope that in this age of Ecumenism, this kind of better relationship will certainly help for a real Christian witness of all churches, keeping each one's faith and practices in tact. The hard work and enthusiasm of His Grace taught us well that it is possible for a man even in his sixties can serve God provided he has a dedicated life.

I hope it will not be out of place if I mention on this occasion the present unhappy divisions in our church. We know that His Grace was not on a bed of rose after His Grace's arrival in India, particularly in the last two or three years, because of some poisonous creatures with human flesh. Yet ignoring all personal comforts and conveniences His Grace has led the flock entrusted to

His Grace's care with a determined effort, to a higher and nobler position. In spite of misunderstandings and open hostility His Grace has remained true to his convictions and principles. I am sure that when the history of the church of the East in India during the period of last twelve years is examined, the greatness of His Grace's leadership and the spiritual development of the church will be recognized.

Your Grace.

We are not afraid of the present conflicts, but we will fight the good fight and will join J. S, B. Monsell in singing:-

"Faint not. nor fear, His arms are near
He changeth not and thou art near;
Only believe and thou shalt see
That Christ is all in all to thee."

We, the clergy, assure Your Grace, as we are dedicated to the service of this Holy, Catholic and Apostolic Church of the East. That we will stand to safeguard the faith of this Church, and support our shepherd even sacrificing our lives however long this struggle may be. On this auspicious occasion once again we express our allegiance, respect and love for Your Grace and pray that may God Almighty grant Your Grace health of body and strength of spirit, that Your Grace may continue to lead our church and serve our Lord for many more years.

Mar Timotheus Memorial Orphanage gave a reception to His Grace Mar Thoma Darmo Metropolitan

on November 1. Fr. Thekekara, Director of St. Mary's Orphanage. and Advocate P. M. Paul B.A., B.L. spoke on the occasion. All the members of the Orphanage Committee garlanded the Metropolitan. An address also was presented to his Grace the Metropoiitan.

The news of the 60th year celebrations were widely published by newspapermen. The members of other communities also took interest in these special events. An evening daily newspaper of Trichur, the *Telegraph*, published a special page of supplement to commemorate the sixtieth birthday of the Metropolitan and the 150th anniversary of the oldest church of Trichur. *Souvenir*, a publication of about two hundred pages in English and Malayalam, was published later, with the photographs of the various functions held in connection with the sixtieth birthday celebrations.

The celebration of the sixtieth birthday gave an assurance to Mar Thoma that a large majority of the Indian Church was behind him, inspite of tho attempts of a few influential persons of Trichur to send him away. The participation of the Church leaders of Kerala, representing various denominations in these functions, strengthened the cause for which Mar Thoma Darmo stood. The speeches of the church leaders gave him additional encouragement to carry on his responsibilities without fear or disappointment.

Sixtieth birthday is usually celebrated in India to mark the end of an era of active life and the beginning of a life of rest and relaxation, But in ecclesiastical circles of Kerala, the clergy and the bishops have rather long life. The senior-most priest of the Church in Trichur has passed seventy five. Although the

ishops in the Church of South India are required to etire at 65 (with a possible extension up to 70), the oman Catholics have a universal rule recently introduced requiring the bishops to retire only at 75. The Metropolitan of Mar Thoma Syrian Church is now 82 nd the Catholicos of the Orthodox Syrian church is 93. Mar Thoma Darmo was much younger than both these lder friends who had participated in his sixtieth birthay celebrations. Although Mar Thoma Darmo called imself an old man, he began his sixty first year with enewed determination to work harder for the completon of his crusade against nepotism of the episcopal amilies in the church of the East.

The suspension affair did not deter Mar Thoma Darmo from working harder for the expansion of the ctivities of the Church. To construct a church outside erala and thereby to begin the restoration of the lost lory that this ancient church had prior to the arrival of he Portuguese in India, was his dream. He was vorking for it for a long time.

In March, 1964, when he was at Coonoor after he suspension affair. Deacon P. K. Raphael wrote to im from Madras that they had found a suitable site for constructing a church in Madras. On the very day on vhich Mar Thoma Darmo received the letter i. e., on 12 March, 1964, he replied asking to go ahead with he purchase of the land, although the whole amount vas not available at that time. Thus Mar Thoma Darmo purchased the site and later laid the foundation stone for the Madras Church.

It is true that his activities after the suspension affair of 1964 were slower than he wanted. Financial difficulties were a real drawback. Since law suits

demanded money that could have been used for the constructions of new churches, Mar Thoma Darmo could not construct a church in the new plot he had purchased in Madras. He was sorry that the foundation stone he had laid in Madras remained bare. But just before his departure from India in September 1968, he sent two thousand rupees to put a fence around this land. He had planned to construct the church. Even after his arrival in Iraq, he kept on enquiring about the progress of the Madras parish. He asked the present writer to begin the construction of the church in Madras. Before his death in 1969, he was informed about the construction of the foundation of the church. Although he could not see the completion of the building, it exists today as his memorial as we shall seein the last chapter of this book.

CHAPTER VII

LITIGATIONS

It is an unfortunate, but inevitable experience for a bishop in the Syrian community in Kerala to face law-suits. It is true of almost every christian community in Kerala. When one denomination reaches a ceasefire, another begins. Much money and energy of the Christians in Kerala are being wasted in this unfortunate way.

In the history of the church at Trichur, the first major litigation was during the period of 1889 to 1904. The second major one started in 1911 and ended in 1925 during the regime of Mar Timotheus Metropolitan, the consecrator of Mar Thoma Darmo. After the settlement of the dispute in 1925, the community waited until 1962 for a third major explosion, which Mar Thoma Darmo had seen at its zenith when he died.

Mar Thoma Darmo had to face several law-suits filed by those who claimed to be the supporters of the Patriarch living in America. The Patriarch knew that it was not easy to take action on Mar Thoma Darmo as long as Mar Thoma Darmo enjoyed the support of the majority of the people in India, who were eye-witnesses of all the good things he had done in India. Therefore, the patriarch instigated his supporters to approach civil courts to trouble him.

Two laymen at Trichur, namely Mr. O. T. Varied and Mr. Kadavi Varied, filed a suit in the Munsiff court at Trichur as Original Suit No. 1061 of 1962 to issue

an injunction against the election to the Representative Assembly that was to be held in November 1962. The election was held successfully. Therefore the plaint was amended to get a declaration that the election was invalid. This suit was filed against Mar Thoma Darmo and all priests and other lay representatives. The idea of the patriarchal party was to bring the Metropolitan to the court. But they did not succeed in this attempt. Mar Thoma Darmo who was the first defendant in this suit, was not examined by the court. The judgment by the Additional Munsiff was in favour of the patriarchal party. Mar Thoma Darmo appealed against it. It was decided in his favour, but only after his death. The second appeal is pending in the High Court of Kerala, when this is being written.

Mar Thoma Darmo was a man of courage. After waiting for about one and a half years from the suspension order, Mar Thoma Darmo planned to move ahead with an ordination service on June 13th, 1965. He announced the service five weeks ahead instead of the usual three weeks. He did not want any complaint that it was a secret affair. When the news of the ordination of four priests[1] and one deacon[2] and three sub-deacons[3] was announced in the churches, the patriarchal party began to move. Many suspected that it would be another ordination like the previous one requiring the presence of the police in the church.[4]

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1. Rev. P. K. Raphael, Rev. O. A. Jacob B. A., Rev. K. A. Paul B. Sc., Rev. George Mooken B. D.
2. Deacon T. R. Jos.
3. Sub Deacons E. A. Paul, C. K. Yokhannan, T. O. Ignatius.
4. The previous ordination was on 29th October 1963 when the police came to keep law and order in the ordination service. Some evidently did not like a repetition of that unfortunate event.

The patriarchal party decided to take legal steps against the ordination service. The Rev. C. I. Anthony, claiming to be the Administrator of the church, sent legal notices to the candidates, warning against becoming a party to an illegal ordination, as the Metropolitan was under suspension.. Some candidates refused to receive the registered letter of the alleged Administrator. But some accepted it but did not bother to respond or comply.

The second suit was filed by the same two petitioners[1] who instituted the first suit (O. S. No. 1061/ 1962 at the Munsiff Court). Their present request was for a declaration that the suspension, dated January 10th, 1964 of the Metropolitan was valid.[2]

In this suit, the two petitioners stated that the cause of action arose on June 1st 1965[3] when they knew of the aforesaid proposed ordination at Trichur within the jurisdiction of this court.[4] There was also an injunction petition praying to stop this ordination.[5]

> .If the Kasheshas are validly ordained, they will have to be paid salary by the church and in the present state of circumstances, an ordination as proposed will be unauthorised, illegal and irregular and likely to prejudicially

1. Mr. O. T. Varied and Mr. Kadavi Varied.
2. This suit was filed in the court of the subordinate judge Trichur, as Original Suit 80 of 1965 in June 1965. It was later transferred as Original Suit 8 of 1965 of District Judge. Trichur.
3. The delay for such a suit is not clear because the suspension took place on 10 January, 1964. The case was instituted in June 1965 nearly one and a half years later. That is the reason why they state the proposed ordination is the cause of action. Nevertheless it is clear from the plaint that the main cause of action is the suspension of 1964 and not the ordination of 1965.
4. Para 21 of the Plaint of O. S 80 of sub Judge's Court, Trichur.
5. Para 19 of the Plaint cited above.

affect the properties and the funds of the church There is no necessity to make an Ordination as proposed and the attempt of the defendant is only to strengthen his supporters. The proposed ordination is malafide and *ultra vires*

The judgement was delivered rejecting the injunction prayed for on the day previous to the day of ordination. One of the reasons stated in rejecting the request was the time factor, that receptions and tea parties had been arranged and printed invitations had been distributed and the plaintiffs purposely delayed the filing of the suit to get an injunction in such a hurry and to deprive the ordinands the time to appeal in higher courts and get justice done. Moreover, the judge agreed with the contention of Mar Thoma Darmo that the so-called suspension was contrary to the principles of natural justice. Thus, the ordination service was jubilantly conducted as a contrast to the ordination of 1963.[1]

Although the ordination was conducted on June 13, 1965, the suit continued. The main prayers of that suit were as follows:[2]

(a) Restraining the defendant from acting or functioning as Metropolitan or from exercising any of the powers appertaining to his status as Metropolitan of the Church of the East including ordination of Clergy and using any of the Church properties like the Sceptre, Crown, Gold Cross,

1. There was tension. There were rumours that the patriarchal party would kidnap the ordinands on the day. The present writer reached the church the previous day and did not go home that evening!
2. Original Suit. Plaint, Para 24 (a). & (b)

Chain and Robes and religious books which have come to the custody of the defendant in his capacity as Metropolitan:

(b) directing the defendant to deliver possession of the articles mentioned in para 18 above to the plaintiffs on behalf of the Church or to Receiver appointed by the Court as aforesaid.

In a written statement filed by the defendant Mar Thoma Darmo on August 12, 1965, he aserted his rights to continue to function as the Metropolitan.[1]

There is no disqualification for the defendant to function as the Metropolitan and for more than a year and a half the defendant has been continuously functioning as Metropolitan. The expenses of the defendant are met from the Church, but here is no payment of salary. The defendant cannot be deprived of the use of any of the things mentioned in para 18. He is entitled to have and continue to have the use and benefit of everything mentioned therein.

He again stated:[2]

The plaintiffs are not entitled to a decree for declaration and injunction prayed for. The defendant is not liable to hand over properties mentioned in prayer "A" in the plaint. There is no bonafides for this suit.

1. Written statement of Mar Thoma Darmo dated, 12 August 1965. Paragraph 15.

2 *Ibid* Para. 17. The question of the delay of one and a half years was again emphasized in para 18 where he writes "The suit is not maintainable on account of latches and delay",

> It is more than a year and a half since the so-called order of suspension was issued; and the defendant has been all along exercising all the functions of the office of the Metropolitan.

The subordinate Court of Trichur did not pass a a decree on this suit. Owing to the importance of the subject matter of the suit, it was transferred to the court of the District Judge, Trichur. Several District Judges dealt with this case and examined the witnesses including the first defendant Mar Thoma Darmo Metropolitan.[1] Since the defendant passed away before the final decree of this suit, the plaintiffs requested the court to implead "George Davis Mooken, residing at Mission Quarters, Trichur, styling himself as Aprem Metropolitan" as per M. P. No. 813/69 dated, March 13th, 1970. In a written statement filed by the second defendant, Mar Aprem, the present author, on 11th day of November 1970, it was argued that "The suit has abated on the demise of the first defendant. I am unnecessarily impleaded".[2]

The suit was decreed on 25 November, 1970 by Mr. V. Lakshminarayana Bhatt, Additional District Judge of Trichur stating:

> This suit coming on for final hearing on November 1970 in the presence of the counsels of both sides and pursuing the records thereupon, the court doth order and decree that the

1. He did not go to the court. He was examined at the Metropolitan's Palace by a commissioner appointed by the court. Although there were several other cases too including criminal cases, at this time, the Metropolitan never had to appear in the court in person.
2. Written statement of the 2nd defendant in Original Suit No. 8 of 1965. dated 11th November 1970. Para. 4.

plaintiffs are not entitled to the injunction as prayed for and decreed that the 2nd defendant is directed to deliver possession of the religious books referred to in paragraph 18 of the plaint prayer (b) in the decree of the Receivers appointed in O. S. 1061 of 62 of the Munisiff's Court Trichur.

This court doth further order and decree that the costs of the plaintiffs be realised from the assets of the 1st defendant and from the second defendant. All the defendants will bear their own costs.

The cost of the plaintiff was officially calculated ɔ be Rs. 2,295.91 and the cost of the first and second efendants as Rs. 1,490.01 and cost of the 3 to 6 efendants as Rs. 502.75. Though this is the official stimate there is no doubt that much larger amounts vere spent by both sides.

Mar Aprem however did not hand over the ooks. He obtained a "stay" on the decree from the Honourable High Court of Kerala. As for the cost to ne plaintiffs, a temporary stay of two months was btained from the High Court and later the amount of Rs. 2,295.91 was deposited in the District Court.

The second defendant, namely, Mar Aprem, filed n appeal in the High Court on February 1st, 1971 gainst judgement of Trichur Additional District Judge. This is numbered as Appeal Suit No. 52 of 1971. Among twenty paragraphs of the memorandum of appeal,[2] the following are particularly noteworthy.

. Under section 96, Order 41, Rule I of the Civil Procedure Code.

. This appeal was filed by a Hindu Lawyer S. Esswara Iyer. In the louer court the side of Mar Thoma Darmo was argued by a Christian Lawyer, a member of the Church, Mr. P. P. Devassy. The Lawyers of the plaintiff's side were Hindus as it was the case in the past suits of this church.

The lower Court ought to have found that the reasons stated by the first defendant are real, valid and stated in all bonafides. The finding that the first defendant has refused to obey the summons without due and reasonable cause is wrong and unsupported by the evidence and circumstance in the case.

The Court below has not understood correctly that the case of the first defendant was that he could be questioned and dealt with for any alleged act of disobedience, insubordination or similar matters only by a Synodical Council and that, therefore, the suspension by the Patriarch himself was invalid, incompetent and beyond the power of the Patriarch, even if it were temporary.

The court below ought to have found that the suspension was ordered malafide. The lower court has erred in not finding that suspension was the result of ill-feelings between the first defendant and the Patriarch fanned up by local leaders opposed to the first defendant, and the first defendant's attack against ''Hereditary Succession'' and that it was ordered when the attempt to remove the first defendant from India failed, on first defendant not complying with the summons to go to the U. S. A.

The Court below ought to have found that the suspension order was opposed to all principles of natural justice and, therefore, vitiated and invalid. The order of suspension which is a final order of punishment should have been held to be invalid, having been passed

by the Patriarch who was a judge in his own cause. It should have been found that a suspension without a time limit violates its character of finality and a punishment. The lower court ought to have found that withholding from the alleged delinquent knowledge of some of the grave charges against him violates the principles of natural justice.

The court below ought to have found that the suit abated. Reasons stated to hold otherwise are not valid or sustainable.

To complete the history of litigation let us pass n to 1974. The arguments on the appeal of the suspension case were heard by a division bench of Kerala ligh Court consisting of two judges of the High Court. he judgment was delivered on 23 January 1974, llowing the appeal and dismissing the suit with cost n favour of Mar Thoma Darmo. The judgment made clear that the suspension of Mar Thoma Darmo by Mar Eshai Shimun "was not valid or proper". The High Court also observed.

The Patriarch does not seem to have applied his mind to the validity of the reasons given by the Metropolitan for non-compliance with his order to proceed to San Francisco; and Exhibit P. 4 (suspension order) without the application of the mind to this aspect, is vitiated for that reason also.

This judgment further decreed that the appointment of the second defendant Mar Aprem was correct, since there was no suspension when Mar Thoma Darmo Metropolitan appointed him. Mar Aprem is the

head of the Church in India. Thus settled the ten year old dispute whether the so called suspension was just or proper. The judgment vindicated the position taken by all the Trustees and most of the clergy stating that the patriarchal letter of 1964 was illegal and invalid.

The patriarchal party, though disappointed by this defeat, decided to appeal against this decision. But unfortunately for them, on 13 August 1974, the High Court again dismissed the petition of the patriarchal party for a special leave for appeal to the Supreme Court of India.The High Court also refused to entertain a request for a "stay" on the payment of the costs that both the High Court and the District Court had decreed in the judgments. The main reason for the refusal to give leave to appeal to the Supreme Court is the fact that only these suits which had an evaluation of twenty thousand rupees or above could be appealed in the Supreme Court. But those who filed the suspension suit had estimated a value of five thousand rupees only to Mar Thoma Darmo and the official things he used! The High Court also did not find any legal point which justified the time and attention of the judges of the Supreme Court.

The third major litigation was concerning a visiting Bishop. The supporters of Mar Shimun tried to obtain a Bishop for them, knowing that they cannot exist in India without a Bishop. In January 1967, while Mar Thoma Darmo Metropolitan was already in India, they obtained a Bishop from Iran. Mar Khannanya Dinkha, Bishop of Teheran, arrived in India as the special representative of the Patriarch Mar Shimun. When he tried for conducting ordination, the members of the Metropolitan party obtained an injunction from

he sub court of Trichur restraining the Bishop of Teheran from interfering in the affairs of the Indian Church, the head of which, Mar Thoma Darmo Metropolitan, was already living in the Metropolitan's Palace. The District judge Mr. E.K. Moidu dismissed the appeal stating that the bishop of Teheran had no right to interfere in the administration with in the jurisdiction of Mar Thoma Darmo Metropolitan. The disappointed Bishop of Teheran returned to his diocese without ordaining any clergy or consecrating any church. The four boys who were prepared for ordination were sent to Teheran to be ordained as deacons and they returned to India within a few days.

The supporters of Mar Shimun realised that it would be futile to try for another foreign bishop and tried for a local man who would not be forced to quit India due to Visa restrictions. But it was not easy to find a suitable candidate among the two celibate priests in their party. It was only an unmarried priest who could be selected for higher orders.[1] One priest from the Metropolitan's party crossed the floor. Still it was not easy to make a choice acceptable to the rival factions in the Patriarchal Party. Thus as long as Mar Thoma Darmo lived, nobody was able even to choose a rival for him.

1 This custom of celibate episcopy is practised in all the eastern churches.

CHAPTER VIII

WIDER FRIENDSHIP

Many distinguished people visited Mar Thoma Darmo at the Metropolitan Palace, Trichur, during his stay in India. In order to get an idea of his wider friendship, the following names can be mentioned.

During the first year of his arrival from June 1952 to June 1953, visitors included Mr. K. Raghavan, Ambassador to China, the Most. Rev. Juhanon Mar Thoma Metropolitan, Mr. K. T. Koshi, the Chief Justice of Travancore Cochin State, Mr. A. J. John, Chief Minister of Tranvancore-Cochin; along with his cabinet colleagues Mr. T. M. Varghese and Mr. Kalathil Velayudhan Nair. Several Government officials and foreign visitors signed the visitors' book. During the following two years, Bishop Pakenham Walsh of Coimbatore, the Most. Rev. Juhanon Mar Thoma Metropolitan, Mr. Morarji Desai, Chief Minister of Bombay (later Deputy Prime Minister of India); Mr. Parameswara Panikkar, Pro. Vice Chancellor of the Tranvancore University; Mr. A. J. John, the then Home Minister of Travancore-Cochin state, (Formerly chief Minister and later Governor of Madras); and P. Govinda Menon, Chief Minister of Travancore-Cochin; many others also paid their respects to the Metropolitan.

During his fourth year, he was visited by Mrs. Indira Gandhi (Prime Minister Jawaharlal Nehru's daughter, and the present Prime Minister); Bishop Richard Lipp of the Church of South India; Bishop

Martin Haig of the Evangelical Lutheran Church in Germany. the Most. Rev. Abraham Mar Clemis; Dr. Eshai David de Kelaita (nephew of the late Mar Timotheus Metropolitan); the Most Rev. Mar Geevarghese Coorilos Metropolitan of Thozhiyur; Bishop C. K. Jacob of Kottayam, and others.

In his fifth and sixth years, from June 1956 to June 1958, he was privileged to have as his guests Dr. A. R. Menon, Minister of Kerala; the Most. Rev. Augen Mar Timotheus Metropolitan of Kandanad (the present Catholicos of the Orthodox Syrian Church); the Most Rev. Mathews Mar Coorilos, Mr. A. M. Thomas Deputy Minister in New Delhi), and others. At that time Augen Mar Timotheus Metropolitan wrote "Very glad to see the nice and intelligent administrator".

During the period from June 1958 to June 1961 he was visited by Bishop David Chellappa (Bishop of the C. S. I. in Madras) the Most. Rev. Mar Thoma Dionysius of the Orthodox Church, the Rt. Rev. Philipose Mar Chrysostom of the Mar Thoma Church; the Most Rev. Petros Mar Osthathius, Bishop T. B. Benjamin of C. S. I., and Dr. E. Stanely Jones (world famous evangelist). District judge E. M. Kovoor. Bishop M. M. John of Kottayam, District Judge C. M. Mathew, and others paid their visits to the Metropolitan Palace. Of these, the Most Rev. Pathrose Mar Osthathius wrote "Let us pray for mutual union". Dr. E. Stanely Jones wrote "This house has been a home. A real home. Thanks, dear friend in God".

The following year there were other distingished visitors such as Patriarch Mar Eshai Shimun from Chicago; Justice T. K. Joseph of the High Court of Kerala; Mr. K. P. S, Menon former ambassador to

Russia; Minister A. M. Thomas from New Delhi; the Most Rev. Geevarghese, Mar Gregorius of Alwaye; Bishop M. M. John; the Most Rev. Poulose Mar Philexinose; and Mr. V. V. Giri (Governor of Kerala and later President of India.)

Mr. Rama Varma (Director of Public Instruction), Fr. Pierre Duprey of Rome; Fr. E. R. Hambye, the Most Rev. Juhanon Mar Thoma Metropolitan; Dr. John Seamonds; the Mizo Church choir under the Rev. Zairemma; and His Holiness Ignatius Yacob III, Patriarch of Antioch, were guests at the Metropolitan Palace during the next two years.

During his last four years at Trichur (1964 to 1968), Bishop Petros Mar Osthathius; Principal Fr. Thomas Moothedan; the Most Rev. Juhanon Mar Thoma; His Holiness Baselius Ougen I Catholicos; Bishop Dr. M M. John; the Most. Rev. Geevarghese Mar Coorlos; Bishop S. J. Samuel of Coimbatore; Mathews Mar Coorlos Metropolitan; Professor K. Baago from Bangalore; Mr. K. C. Abraham, President of the Kerala Pradesh Congress Committee; Advocate Easwara Iyer (former Member of Parliament); Evangelist Kenny Joseph of Japan; Mr. N. Gopala Menon (Ex-Speaker of the Madras Legislative Assembly); Mr. B. Wellingdon Health Minister of Kerala State; the Most. Rev. Philipose Mar Theophilus; Mr. C. P. Mathew (former M. P.) Bishop A. G. Jebaraj of Tirunalveli; the Most. Rev. Yohannan Mar Severios; and Bishop Thomas Mar Athanasius of the Mar Thoma Church visited Mar Thoma Darmo at Trichur and signed the visitors' book. Of these, His Holiness the Catholicos signed three times; on Oct. 4, 1964, January 22, 1967, and 4 March 1968. Bishop Benjamin was the last one to sign

he book that was on sept. 1, 1968, when he presided over the farewell meeting.

It is quite possible that some of the distinguished guests were not asked to sign the visitors book Nevertheless, from what is available, we are able to understand that many prominent persons from both he ecclesiastical and secular field visited Mar Thoma Darmo. This widened his vision greatly outside the activities of this small community of fifteen thousand people.

In addition to the visitors who came to the Metropolitan Palace, he became acquainted with governors and presidents, as he was a permanent invitee to he civic receptions extended by the Trichur Municipaiy to visiting dignitaries from time to time.

Similarly, during his stay at coonoor every summer, he used to visit governors and others at Coonoor and Ooty, In Madras, too, he met Mr. K. Kamaraj, Congress President and other such prominent people. The Metropolitan also went to Ernakulam to meet, with Prime Ministers during their visits to Ernakulam. Thus he had met personally all three Prime Ministers of independent India: Jawaharlal Nehru, Lal Behadur Sastri, and Mrs. Indira Gandhi. He had met Emperor Hailie Selasie of Ethiopia, when the Emperor visited Kerala. The year of his arrival he had met the Maharajah of Travancore who was the Rajapramukh of the Travancore-Cochin State. He created a very favourable impression. Even at public receptions, his towering personality stood out and captured the attention of the visiting dignitary, whether he was an emperor or a president.

Alpart from the people he met, his friendships included a larger circle of people by means of corres-

pondence. Although he could not write very good idiomatic English, he always had the valuable help of the Reverend Francis Mannukaden, who put into good English all the ideas Mar Thoma Darmo thought and wrote in Syriac. Father Francis Peringai, since his retirement from the post of the District Educational Officer of the Kerala Government in 1958, helped Mar Thoma Darmo in correspondence etc. Sometimes his letters were typed twice in draft from in order to make sure whether all the ideas he had in his Syriac draft had been expressed in English. Somebody else to him helped in typing English letters while all the Syriac letters were typed by himself personally.

For his carrespondence in Syriac, the Syriac Underwood typewriter sent to him by his relatives in America was a great help. By means of correspondence he maintained friendships with several people whom he had never met. He was prompt in replying letters. He could never postpone one day's correspondence to the next day. He did not mind staying up late to complete correspondence. While at Trichur, he spent a couple of hours every day in his office, often in front of his Syriac typewriter.

Concerning correspondence, it must be stated that he had a very systematic way of keeping registers for outgoing and incoming letters. His correspondence on different topics and to different countries were filed separately and it was easy for those who assisted him in correspondence to find the previous correspondence on each topic from the various files. He wrote more than four thousand letters and received about five thousand letters during more than sixteen years of his stay in India.

His Syriac correspondence was mainly with his relatives. Since he arrived in India in 1952, he had never gone to visit his relatives. So he was always anxious to write to them as well as to hear from them. In 1962 his sister Majid's husband Mr. Abimalec Israel and in 1964 his brother Mr. Ablahad E. N. Darmo were the only two relatives who had visited him at Trichur. But correspondence was the main link with his relatives whom he loved dearly but could not visit as he was busy with the responsibilites connected with the church.

He sent several Syriac letters to his distant relatives in America to thank them for the financial support they gave for the printing of the Syriac prayer book called *Khudra* and for such noble causes for which he worked in India. Some of his relatives were happy to write to Mar Thoma Darmo whom they had occasion to meet in 1952 in America. They were proud of the achievements of this relative of theirs in India which they read about in the *Voice of the East* every month, in its Syriac-English edition.

In addition to typing his letters, he was forced to print letters and circulate to many people in bulk after his relationship with the patriarch had begun to be strained. Since the patriarchal visit to India in 1961—1962 the patriarch began to send letters to several of his partisans at Trichur. Some of them translated the letters into Malayalam and published it for wider propaganda . Mar Thoma Darmo rose to the occasion and began to print letters in Syriac and send them in large quantities by airmail to his relatives and friends in Syria, Iraq, Lebanon Iran, and America. Thus the

people abroad knew the facts faster than the machinery of Mar Shimun could counter.

when the patriarch began to write letters to other priests and laymen, Mar Thoma Darmo's supporters belonging to several countries wrote many letters addressed to Mar Shimun. Many of these letters were in English, Syriac and Malayalam. They were written in India, America, and the Middle East, either in favour of or against Mar Thoma Darmo, either by his enemies or his supporters, Printed copies of these letters were in circulation in India and abroad. The people in the market places of Trichur began to argue on subjects such as church history and canon law. Thus Hindus and Muslims came to know about the canon law of the Church of the East which was not known even to the educated people of the church until the news of this controversy came to the forefront. Thus copies of some personal letters which would never have come to the hands of even the clergy, became the wrapping papers in some of the shops at Trichur. It was amusing and well as amazing to hear the interpretation of the canon law and the validity of the Synod of the patriarch Dadisho (424 A. D.) discussed not only in the business streets and liquor shops where men meet one another, but also in kitchens and parlours where women spend most of their time.

CHAPTER IX

RETURN TO BAGDAD

Mar Thoma Darmo had been "stateless" since April, 9, 1960, when he renounced his Syrian citizenship (accepted by the Syrian Government on October 23, 1963) in order to obtain Indian citizenship which was not granted until his death. This was a serious impediment for him in making a trip anywhere outside India, especially when Mar Eshai Shimun asked him to go to San Francisco in 1963. Nevertheless, the persistent invitations from his fellow Assyrians in Iraq made him continue his attempts to go outside India.

His friends in Iraq and America also tried their best to persuade India Government to grant citizenship to Mar Thoma Darmo. Special mention must be made of the Rt. Rev. Sadok de Mar Shimun of Chicago who wrote to Prime Minister Indira Gandhi requesting her to grant a passport to Mar Thoma Darmo. Finally on June 28, 1968, the assitant passport officer in Madras granted an "Identity Certificate" (No. 001306) which could serve as a passport. On the first page of this identity certificate, the nationality of Mar Thoma Darmo was marked as "Stateless". This was valid for visiting Yemen. Saudi Arabia, Iran and Iraq, but of the four, he visited Iraq only. It was valid only for a period of six months.[1]

The departure from India to Bagdad was a painful one. He made the arrangements in a hurry.

1. This was extended till June 26, 1970, by the Embassy of India in Bagdad.

Although the identity certificate was granted on June 28, 1968, the Embassy of Iraq in New Delhi did not grant him a visa until July 23rd. The Reserve Bank approved the "P" form on August 22, 1968. He had a re-vaccination on August 5. A farewell meeting at Trichur was held on septemberl, presided over by Bishop T. B. Benjamin of the Church of South India.

He flew from Cochin airport on sept. 5, 1968, bidding farewell to a large number of clergy and the faithful. He stayed for two days in Bombay, and then accompanied by the Rev. K. A. Paul and Deacon A. T. Joseph, he left the land of his adoption forever. He appointed Rev. M. P. Francis as Administrator.

Just before the plane took off, members of the Mar Shimun party in Bagdad sent an anonymous telegram asking him to postpone the trip to Iraq. The telegram warned him of the troubles in Iraq. But Mar Thoma Darmo was a man of greater courage than his enemies knew. He ignored the anonymous telegram and proceeded to Bagdad.

Within few hours the plane landed at the Bagdad airport, a large crowd under the leadership of ex-colonel Malik Yosep Khoshaba and the Rev. Isaac Nwiya, was waiting anxiously to accord an unprecedented welcome to the man for whom they had been praying for years to save this ancient church from the hereditary family system of ecclesiastical administration. The depth of the sorrow of the people of India was compensated by the outburst of joy of the Assyrians in Bagdad.

Mar Thoma Darmo was hailed as the second Moses. He was to liberate the Assyrians from the

pression of the hereditary family systems. On 7th ptember the government of Iraq issued a decree, blished in the government gazette stating that the iled patriarch Mar Eshai Shimun was no longer the ad of the Church of the East. Mar Thoma Darmo s recognized as the head of the Assyrians. Commu- cations were circulated to all concerned and nine urches were to be taken from the control of Mar seph Khananeesho Metropolitan, the representative the exiled patriarch Mar Shimun, and to be handed er to the priests under Mar Thoma Darmo.

There were no bishops' houses in Iraq. The shops usually lived with their realtives. The churches d not have big buildings to accomodate Mar Thoma armo and his clergy. Therefore, one section of the pera Hotel in Bagdad was rented for the stay of Mar oma Darmo and other clergy. This was a separate ilding. It had convenient rooms for use as a chapel r conducting eventng and morning prayers. It had rge rooms to receive the hundreds of visitors arriving ily to receive blessings from the Metropolitan of dia.

On Friday, 13 September, Mar Thoma Darmo etropolitan ordained three priests as archdeacons,. ney were the Rev. K. A. Paul B.Sc; B.D., from India; e Rev. Issac Nwiya of Bagdad; and the Rev. Sheba reekha from Syria. Of these the first mentioned was romoted as episcopa (bishop) during the same service. he archdeacons of Iraq and Syria could not be romoted further as they were married. On Sunday eptember, 15, Bishop Mar Poulose ordained some riests and deacons.

It must be stated that Mar Thoma Darmo respect- d the laws of the government. In his suspension

case pending at that time in India, he had promised that he would not conduct ordinations of the first four ranks, i. e., up to the rank of priest. Although he was in Iraq, he decided to abide by this promise given in the Indian courts. Hence he never ordained any priest or deacon in Iraq. As a matter of fact, the present writer was the last priest ordained by Mar Thoma Darmo, that was on June 13, 1965, in India.

On Sunday September 15 the present writer arrived in Bagdad from America where he was doing advanced studies. Mar Thoma Darmo was delighted to receive his "spiritual son", to whom he had said goodbye in India in August, 1966. Mar Thoma Darmo looked physically tired, but he appeared to be happy that things were moving much better than he had anticipated.

Mar Thoma Darmo felt happy because he was among his own people. He could talk with them in his mother tongue. The present writer sat in their midst not able to follow what they were saying, in somewhat the same position as Mar Thoma Darmo when he was in India.

On Saturday 21 September, on the 64th birthday of Mar Thoma Darmo, which was the festival day of the birth of the Blessed Virgin Mary, Mar Thoma Darmo Metropolitan ordained two priests (Rev. George Mooken, from India, and Shleemon Geevarghese) as Archdeacons. In the same service Archdeacon George Mooken was consecrated as Episcopa with the name of Mar Aprem. On Sunday 22 September, Archdeacon Geevarghese was consecrated as Episcopa and Metropolitan by Mar Thoma Darmo Metropolitan assisted by Mar Aprem Episcopa.

On Sunday 29 September, Mar Thoma Darmo ropolitan of Malabar and India, assisted by Mar dai Geevarghese Metropolitan of Iraq, consecrated Aprem Episcopa as a Metropolitan of the Church he East. It is interesting to note that Mar Aprem the last Metropolitan consecrated by Mar Thoma mo. He was also the last priest ordained by Mar ma Darmo. On the same day Mar Aprem ordained ne priests and deacons for the churches in Iraq and ia.

During his stay in Bagdad, Mar Thoma Darmo received at the Indian Embassy by the Indian bassador who paid a return visit to the Metropolitan ne Opera Hotel. Mar Thoma was also received by President of Iraq, Ahmed al Bekr, and the Minister he Interior. When Mar Thoma reached the office he Minister of the Interior, the Catholic Chaldean iarch Mar Poulose Sheikhu was with the Minister, ding for the cause of the opponents of Mar Thoma mo. As the Catholic Chaldean Patriarch was going of the office of the minister, he shook hands with Thoma Darmo and others with him including the sent writer. The Minister of the Interior, however, firm. He immediately called the Commander of ice and ordered that the Mar Zaiya Cathedral should nanded over to side of Mar Thoma Darmo without y and that anybody opposing this move should e his legs broken. The Cathedral was handed over. Reverend Kaku Lazar, former Syriac teacher at hur, and his children were evicted from the sonage.

The government supported Malik Yousep shaba, the lay leader who brought Mar Thoma

Darmo to Bagdad. The representatives of all the Assyrian tribes gathered in a council in which Mar Addai, Metropolitan of Bagdad, proposed the name of Mar Thoma Darmo Metropolitan of India, as the Patriarch, since Eshai Shimun, the exiled Patriarch, had changed faith and adopted the western calendar.

On 11 October, 1968, Mar Thoma Darmo Metropolitan was consecrated as the Patriarch of the Church of the East in the presence of high government officials gathered in the Mar Zaya Cathedral. Mar Addai Geevarghese Metropolitan of Bagdad was the chief consecrater. The speeches delivered on that occasion by Malik Yosep Khoshaba and Mar Addai Geevarghese Metropolitan heralded the beginning of a new era in the annals of the history of this ancient church.

On 11 October, Mar Thoma Darmo left the Opera Hotel and moved to the Patriarchal Palace, which was a rented building. He announced plans to construct a permanent patriarchal palace and to start a printing press. He said that he would start a seminary to train future clergy. He started framing a constitution of the rules and regulations of the Church in Iraq. He began to make speeches about his activities in India for the reconstruction of the Indian Church. He insisted that all the plans which worked in India were workable in Iraq too. He always meant what he said.

Unfortunately, his health was an impediment. Moreover, he realised to his sorrow that he did not have enough educated clergy among the Assyrians to carry out his plans. The people were agreable to everything he suggested, but there was a general "go-slow" on all proposals. Even language was a problem. He had forgotten Arabic. Therefore he

ferred to talk with those who knew Syriac. But h non-Christians, and, in some cases with Christians, , he had to have the help of an interpreter to mmunicate. Mar Thoma Darmo began to realise his plessness.

He had dreamed for years of visiting Syria, his me, Now that he had reached Iraq, the neighbouring untry, he made preparations to visit Syria. He also nned to proceed from Syria to Lebanon and to nerica. But his plans did not take shape as fast as wanted it to. Plans for the Syrian visit were almost mplete by August, 1969. The "Address" to be esented to Mar Thoma Darmo, by the church in Syria on his arrival in Syria was composed in Syriac and ven to the printing Press. A final proof copy reached e hands of Mar Thoma when he was already admitted St. Raphaels Hospital, Bagdad, for an operation. at "Address" was never printed, nor did he reach the omised land of Syria where he had laboured for kteen years as a deacon. This was a deep disappointent to the people in Syria who had not seen their loved deacon Mansur since 1952. The news to his ath was a shock, not only to the people in Syria but the whole world also

CHAPTER X

LAST DAYS

As soon as he reached Iraq he began to experience physical weakness in addition to his diabetic trouble. The extreme heat of Bagdad made him uncomfortable. The change of climate, food and such things made him feel sick. He began to suffer from throat pain. When he consulted a doctor in Bagdad, the doctor opined that the tonselitis operation Mar Thoma Darmo underwent in 1954 at Nagercoil, India, was not very successful. He was advised to take care of his throat. Meeting new friends and talking about the reconstruction of the Church, Mar Thoma Darmo could not escape from overworking his throat.

After six months in Bagdad, Mar Thoma Darmo began to suffer from prostate trouble. The doctors advised operation. Mar Thoma Darmo declined the suggestion as he was planning to go to Syria and America. He felt that he could undergo operation, if necessary, in the United States of America where he could get expert medical care.

When he had acute pain on August 10th, 1969, he voluntarily agreed to the suggestion of Dr. Jabir Muhsin to undergo an operation, Accordingly, on August 13, Mar Thoma Darmo was admitted to the St. Raphael Hospital, one of the first class Hospitals in Bagdad. He remained in the Hospital for seven days under general examination of many specialist Doctors, who confirmed that his general health could sustain the operation without any harm. Under such a thorough report, he was operated on 20th by four expert Doctors and his operation was quite successful.

While Mar Thoma Darmo's condition was improving after his operation, the August issue of the VOICE

THE EAST magazine published on August 15th ched Bagdad by airmail. On the cover page of that gazine, Mar Thoma Darmo saw the photograph of s. Indira Gandhi, the Prime Minister of India talking Mar Aprem, whomine consecrated at Bagdad and sent ia. Looking at this photograph, Mar Thoma Darmo vept grievously and said "God bless you dear son, Aprem, I am sure my place in India is not vacant".

On August 25th, his condition began fo deterio- A very severe fever set in the cause of which s not diagnosed until he nearly expired. Finally, at 45 a. m. on Sunday September 7th, 1969, Mar oma Darmo breathed his last. The final report issued he succumbed to typhoid, complicated by diabetes.

His body remained in hospital overnight and was noved to Mar Zia Cathedral at 9-30 a. m. on the next , accompanied by hundreds of cars all alng the main eets of Bagdad, and over the big bridge, until the uare that turns at the cathedral, which is more than 0 metres away. There were thousands of men and men on both side of the street weeping and wailing their deceased Patriarch. His coffin was shouldered priests and deacons and followed by two rows of rgy chanting *'Pash Bashlama'*. In front of them re proceeding more than twenty pairs of white robed ys and girls, all bearing wreaths. It took more than e hour to reach the Cathedral of Mar Zia, whose bell s grieously ringing in homage to the deeased head the church. He lay in state, overnight.

On 9th. Mar Addai. the Metropolitan of Iraq, sisted by seventeen priests and deacons, celebrated *urbana Qadresha* for the spirit of Mar Thoma Darmo d there was a congregation of over five thousand ople in and around the Cathedral, participating in the neral ceremonies. At 1-30 p. m. his body was terred in his everlasting resting place. In reality it as a day of deep sorrow to the church for the irreparae bereavment of Mar Thoma Darmo.

After one year's stay in Iraq, he went to the truly "stateless" land. the land of his heavenly citizenship. As a matter of fact, on p. 12 of his identity certificate the Reserve Bank of India office in Madras had recorded as follows:- "Approved duration of stay one year." He obeyed that injunction and he breathed his last, exactly one year from the date of his arrival in Iraq.

Mar Thoma Darmo lived for 65 years. His life can be divided into four periods of sixteen years each.

1904—1920 Turkey and the refugee camp in Baquba near Bagdad.
1920—1936 Iraq (Mosul and northern parts of Iraq)
1936—1952 Syria (a few months in America)
1952—1968 India.

The last year was again in Iraq. This shows that he was an international figure. When he died he was "Stateless". He was a man beyond the claims of one country. Neither Turkey where he was born; Iraq where he grew up; nor Syria where he laboured; nor India, his adopted country; nor Iraq, where he died, could claim him. He belonged to a higher rank. India had a claim on him because he was holding an Identity Certificate of the government of India, valid for one more year. Hence he was not an "alien" when he died. He was only stateless. His death was mourned internationally.

On 7 September, 1969, when Mar Thoma Darmo breathed his last at St. Raphaels hospital, the Indian Church was celebrating the first anniversary of the triumphal entry of Mar Thoma Darmo into Iraq. The telegram sent on Sunday 7 September, from Bagdad reached India and was delivered to Mar Aprem on the morning of the 9th. Since the news of the sickness of Mar Thoma Darmo had been withheld from the Indian church the news of him sad and sudden death sounded incredible.

Immediately, Mar Aprem called the Trustees and the clergy and showed them the telegram. Nobody

wanted to believe it. All of them thought it was a fake telegram like the one sent exactly one year earlier from Bagdad asking Mar Thoma Darmo to postpone his Bagdad journey. Immediately a telegram was sent to Bagdad asking confirmation news. The same night an attempt was made to contact Bagdad by telephone. Unfortunately there was a quota system by which India could contact Bagdad by phone only on Wednesdays and Sundays. But Mar Aprem convinced the telephone authorities that this was a death emergency and verification was essential the same day to satisfy the thousands of followers of Mar Thoma Darmo at Trichur. Finally, Mar Aprem got connected to England from Trichur, but the connection from England to Bagdad did not go through, since it was past midnight in Bagdad. The disappointed people dispersed from the Big Church premises. Another attempt was made that night to send a communication through the leading news agency the Press Trust of India. to their Bagdad correspondent to verify the news of the death of Mar Thoma Darmo.

On Wednesday noon at 12-30 the call from Trichur was given first priority since it is a death emergency. The call was finally connected to Mr. Jacob, Manager of the Opera Hotel in Bagdad where Mar Thoma Darmo had been staying the year before. Mar Aprem did not know what to verify. Should be ask whether Mar Thoma Darmo had died? Was he sick? What else could he ask? He shouted "Mar Thoma, what happened?" In a clear and sad voice Mr. Jacob, replied, "We are sorry to inform you that Mar Thoma Darmo died on Sunday and his funeral was over today". Mar Aprem shouted again, "Was Mar Thoma sick? Why did you not inform me about his sickness?" Mr. Jacob replied, "We are sorry about it. Mar Thoma asked us not to inform you about his sickness. He told us that the Indian Church would be sorry to hear about his sickness".

Then the bell of the Big Church began to toll. The Chaldean Syrian High School next door was dismissed immediately. The news spread fast through the town of Trichur. A period of mourning was declared for the church. An announcement was printed along with the photograph of Mar Thoma Darmo and send to the bishops and other dignitaries. Telegrams and telephones carried the sad news fast to the various parts of India and abroad.

Thursday 11 September, was declared a holiday for all institutions and shops belonging to church members. A special Holy Communion wasconducted on Sunday 14 september, by Mar Aprem with all the priests at the Big Church. On the 7th day, Requiem services were neld near the tomb of Mar Timotheus Metropolitan. A memorial plaque was erected on the right side of the tomb of his predecessor Mar Abimale Timotheus Metropolitan. It was the desire of Ma Thoma Darmo to die in India and to be buried there. Since that desire did not materialise, Indian devotees pray near the tomb—lik—Memorial plaque and remember Mar Thoma Darmo.

On the same evening, a silent procession of people wearing black badges started from Mar Yokhannan Mamdhana parish at 3 p. m. and reached the Marth Mariyam Big Church at 5 p. m. A condolence meeting was held and the activities of Mar Thoma Darmo in India and abroad were remembered with gratitude. Bishop T. B. Benjamin, who presided over the farewell meeting on 1 September, 1968, and Poulose Mar Philexinos Metropolitan, who presided over his birthday celebrations on 22 Sepetmber 1968, spoke on the occasion. Due to the sad demise of Mar Thoma Darmo the regular annual celebration was cancelled for the year[1]

Several prominent persons sent condolences. The President of India, Mr. V. V. Giri who was on a

1. This birth day celebration is being observed even now. Now two days are observed in September His birthday on September 21 st as well as his death day on September 7 th.

tour to Bangalore; sent a message of condolence to Mar Aprem, personally signed by him. Many distinguished Archbishops and bishops sent msssages of condolences, some of which are given as appendix in this book. As soon as the news of his death was confirmed, the Chamber of Commerce at Trichur passed a resolution of condolence. The Municipal Council of Trichur passed a similar resolution.

It is a custom in India for the relatives of the deceased to give a Dinner in honour of their departed soul on the third day or the 41st day after the death of a person. Mar Thoma Darmo did not have any relatives in India to mourn his death. At the same time there were thousands of his followers who mourned his death. They arranged to serve a sumptuous lunch on the 41st day after the demise of Mar Thoma Darmo. All the faithful followers of Mar Thoma Darmo contributed liberally to give this memorial luncheon, not only to his followers and admirers but also to the poor, irrespective of religion, caste and creed.

On Sunday, 19 October, 1969, a Holy Communion service was conducted at the Big Church at 8 a.m. by Mar Aprem, assisted by several priests and deacons. After the Holy Communion service, a Memorial service was conducted near the Memorial plaque put up next to the tomb of his predecessor Mar Abimalec Timotheus. After this, at 10-30 a. m. the grand luncheon was served in the premises of the Big Church to eight thousand people who came to participate in it.

The question of a fitting memorial to commemorate the good deeds of Mar Thoma Darmo in India was discussed.

Mar Thoma Darmo had laid the foundation stone for Mar Kardakh Church in Madras on 13 December 1964.

The church was dedicated in December 1970 by Mar Aprem. The Rev. P. L. Francis B. A., L. T., the Vicar of the Madras Church was presented with a

golden cross in recognition of the services rendered by him and his family for the collection of the funds and the construction of the church building.

To extend the activities of Madras parish to the community around, an English medium Kindergarten School was opend in the Church hall in June 1973. Another school of the same name (Mar Thoma English School) was opened at Sayee Nagar, about a mile to the south of Mar Kardakh Church in June 1974.

An important institution honouring the memory of late Mar Thoma Darmo was started at Mulayam, a village six miles east of Trichur. A six-acre hilly area was purchased in 1972. On 17 December, 1972 a simple wooden cross was dedicated there naming that place Mar Thoma Mount. An announcement was made concerning the beginning of a Mar Thoma Ashram in memory of Late Mar Thoma Darmo. In 1974 a Boys Hostel of 30 poor boys was started there with the help of a German organization called *Kindernothilfe*. A building costing about twentyfive thousand rupees was constructed there with the active co-operation of some of the clergy. No doubt, if any of the readers of the biography of this great church leader is challenged to do something for the service of others, there will be several institutions and activities which Mar Thoma Darmo would have planned if he was alive today.

APPENDICES

Speech of late Mar Thoma Dharmo

On the occasion of his 60th Birth day in 1964.

Your Holiness, Graces, Your Lordships, Clergy, Ladies and Gentlemen,

At the very outset, allow me to thank you for the kind words you have spoken of me in your address, presented to me to-day in connection with my 60th birthday as well as the 150th Anniversary celebration of the Marth Mariyam Church, Trichur. I know you all expect a reply from me and there is much to be said; but due to lack of time I will speak consciously of only a few points.

1. The system of the celebration of the 60th birthday of an individual is only reasonable for it occurs only once in a whole lifetime and seldom recures to him.

2. The commemoration of the 150th Anniversary of this church rouses our recollection of the noble services and selfless sacrifices, our forefathers have made in the cause of our Holy Church. I consider this a token of your esteem pride and gratitude towards those venerable fore fathers. I much appreciate and applaud it.

3. Some people may be led to think that our church had its origin only 150 years before. This is nothing but a wrong notion. In fact our church was established in 52 A. D. by the zeal of St. Thomas, the blessed Apostle, one of the 12 disciples of our Lord Jesus. The Church then flourished under the guidance and care of the Patriarchate of the Church of the East. There was a time when we had 1400 churches existing

in almost all the important towns of India with sufficient clergy, including many Metropolitans and Bishops some of them being natives, with adequate congregation. But unfortunately circumstances came when the Portuguese influence was paramount in India and this caused our destruction. Bishops deputed to us from the Head Quarters did not reach their destination because of the vigilence of our enemies to check them and those who escaped that had to face the notorious inquisition at Goa. Bribes and persuasion robbed us much of our congregation. The remnants were scattered. It was at this juncture the benign rulers of Cochin invited some of Christian families from different places to settle at Trichur. For their convenience of religious worship the illustrious Shakthan Thampuran of Cochin accorded sanction for the construction of a Church on a site exempted from all sorts of taxes. He further rendered all co-operation and help which must be recorded in the annals of our eccelesiastical history. That Church, I mean this Church, is now celebrating its 150th Anniversary.

4. It is heart-rending to note that you had to endure various misfortunes from outside and inside, in the absence of a spiritual leader consequent upon the sad demise of my predecessor. It is only natural that when the shepherd is away the wolves will attack the herd. This is what has happened here. We would therefore suggest, as a precautionary measure, that it is always better to have such leaders or dignitaries selected beforehand from the local congregation; and make ready to meet any emergency.

5. You have praised me much of the supposed signal services I have rendered for the progress of our Church. I disagree with you and wish to state that I

have only tried to do my duty and nothing more. It was my desire to do more but I admit my inability for I have not done even a small percentage of what I wished to do and ought to have done. If, as you persist, I have done anything it is done by the grace of God and your hearty help and co-operation. I therefore am forced to assert that the credit of that goes to you and not to me. But I assure you that I will try to do my best with your prayers, help and continued co-operation, for the redemption of our church if God grants me life.

6. You seem to make much of my disease which once attacked me. I am of opinion that it is the mind that makes a man sick or sound. If anybody has a mind to work, seldom will he feel sick. If he thinks of the difficulties on the way he can do nothing substantial. The only thing necessary is to put our faith in God and to work selflessly, I have tried to do this and will do so again. It is for God to reward me and you.

7. It is the duty of each and everyone of us to be loyal and true towards God and His Church and to sacrifice ourselves in such a cause. I am extremely glad to hear you assure me of your loyalty and love towards our holy Mother Church. I am also grateful to you for your respect and allegiance to me. I am indeed indebted to you much for it and pray God that He may reward your sincerity in this world and in the next one to come.

We thank you all once again.
May God bless you. Amen.

Dated 2-10-1964

REPLY TO THE ADDRESS

Presented by the Mahila Samajam

Your Grace, Clergy, Ladies and Gentlemen,

We are grateful to the members of the Mahila Samajam (the daughters of the Church) and the Youths' Association of the Church of the East in India for the address they have presented to my humble self on the attainment of 60th birthday. We thank you, may God bless you for the same.

1. As we understand from your address you seem to be very happy that we have come to this country. If anybody asks us anything about this, they will immediately get a reply that we are more glad than anybody that we have come here; because we are sure we will get a good and favourable opportunity to work for the Church in this blessed one than in any other. During the period we have been here, perhaps there might have been some misunderstandings between you and us, but it was only because we were not able to understand your language, nor you ours. I believe this has never stood in the way of the forward progress of our Church activity.

2. With reference to the promise you have alluded to, we honestly say that we remember to have said on alighting at Bombay, some twelve years and three months back, that we will live with you, we will work with you and we will die with you. This promise is still in force and I honour that and we will do our best to act upto that till God calls us from this world.

3. Concerning our activities as you say for the benefit and progress of our Church, We have to state

that it is only natural that when a man takes upon himself a certain responsibility he is under obligation under any circumstance to work honestly and hard and to execute the duty entrusted to him in all sincerity. If not he will be guilty of negligence before God and men. Therefore if we have done anything we have done only our duty. For this, a man could not and should not expect any praise from others and he has to be proud of as he has done only his duty. On the other side we are a poor man and not a rich one. Therefore anything we have done in a short period for the progress and prosperity of our Church it is only by the Grace of God and by the liberal contribution and hearty co-operation of you all and by the love of ours for the Church on both sides as spiritual parents and children in the spirit of our Lord.

We must understand that we have not till now reached the target we had in view. We have much on the way to do for the future progress of our Holy Church. Therefore we request you to maintain peace, unity and sincerity in the first place and secondly we expect you to co-operate with us as you have been doing in our church activities till now.

I thank you once more.

May God bless you.

REPLY TO THE ADDRESS

Presented by the Peace Council

Your Grace, the Clergy, Ladies and Gentlemen,

I am grateful to the Peace Council of the Church of the East, Trichur who have been pleased to present

me with an address on my 60th birthday. I have with great satisfaction and pleasure accepted it, as the desire, as a token of their deep and abiding love towards me. I thank them from the very bottom of my heart for this honour.

I know that this institution is only one of a recent origin but it is praiseworthy that they have even in the course of short duration of its existence demonstrated their honesty, sincerity and fidelity in the cause of our Holy Mother Church, the Church of the East. This cannot escape even the casual notice of a devoted churchman. I appreciate their activities and thank them for the same.

1. It is an admitted fact that so long as a man lives in this world he shall be under the obligation of doing some work or other. The selection of this responsibility depends upon his mentality. For example, there are different professions such as masonary, carpentry, cultivation and such others. The selection of such professions will be with a view for their maintenance in this life. At the same time he is as in duty bound, responsible to take care of his spiritual life, for a body without soul is dead and a soul without body is nothing.

2. In the spiritual world priesthood is one of the most important and noble of professions which compels a man to leave off his worldly luxurious life. He must be willing to bear his Cross and follow the footsteps of his Master Jesus. The Cross is his wealth and joy i. e. he will prefer to suffer all sorts of privations and tribulations. I have fortunately selected this profession of priesthood and since I have selected this it is my duty to work honestly and sincerely for glory of God and the progress and prosperity of our Church;

for only though the mediatorship of Christ and church can we secure my salvation as well as that of others.

3. No doubt, in the course of human life struggles and confusions as well as tribulations are to be expected. They may stand in the way of achievement of our dedicated aim. Sometimes there will be peace and love. These are only natural but these confusions and struggles, I believe is from the "tempting evil one". Though our Holy forefathers have been subjected to such temptations they have by the Grace of God and faith in Him and with a force of will, withstood and overcome them imitating the example of their Lord and Master, Lord Jesus Christ who too was many a time terribly tempted.

4. As true Christians our prime principle and aim should be to foster peace, love and unity with God and humanity and we all must strive hard to achieve this. I am really glad that the Peace Council from the very designation of that organisation has for their watchword peace as their motto. If our motto is pure and true and our activity for the prosperity of the Holy Church we have nothing to trouble ourselves even if we see stumbling blocks in the way of our forward progress. Only those, who are not confident in the justice and righteousness of their cause ever be subjected to distressing fright. Therefore, the Peace Council and the people at large who work for peace, truth, justice and "the glory of God in the highest and on earth peace" have nothing to fear and they can pass on with courage and confidence. I wish them all success.

I thank you once more for your good wishes.
May God bless and reward you all.

Christmas Message for the year 1969

Dear hon'ble and beloved brethren Hierarchy, devoted clergy, leaders, elders and all faithful, sincere, true children of the Holy, Apostolic and Catholic Ancient Church of the East in this blessed country of Iraq and all those who are scattered in other countries.

With all honour and respect we are glorifying God the Lord of all, for our life and death are in His hand. By His mercy and grace, granted us temporal life that we reached this day and gave us this opportunity to glorify, honour and celebrate this Holy and Lord's festival of our Saviour's birth-day.

We have no doubt at all that many of christian brethren were awaiting anxiously and looking forward to join us in our Holy festival and to celebrate this Lord's day in this secred place, but we cannot see them among us; they have been called from the temporal to divine life by our Lord. Therefore instead of wishing them a happy christmas, we have to say "May our almighty God rest their souls with those who are in heavenly kingdom.

ANGELIC TIDINGS

And the angel said to them. "Do not be afraid; for behold, I bring you glad tidings of great joy, which will be to all the world. For this day is born to you in the city of David, a Saviour, who is Christ the Lord. And this is a sign for you; you will find the babe wrapped in swadling clothes in a manger." (Luke: 2. 10-22)

What made this angel so anxious to impart this news to the shepherds? Because God do not wish to

see the humanity get loss for Adam's sin who brought it on himself and his posterity by acting contrary to God's order in the garden of Eden. Not only he brought disappointment upon himseif alone, but also to God and His angels, for he was unclothed from that high glory which he had so generously conferred upon him. There was no outlet to this sad and tragic event, and it was impossible to be saved from this death of sin to which Adam was confronted. Thus he was left in the wake of bewilderment, hopeless and utter destruction. God, therefore, sent the second Qnuma of the Holy Trinity to save the human nature from such a dreadful fall and complete loss. To this the Holy book says "That there is no benefit of it; may not deceive you and keep away your mind from understanding because he is hidden and without beginning. Now he is worshipped by oneness of the wonderful nature of His humanity and he revealed to us about the glories Qnumy of the Holy Trinity, because if the second Qnuma of the worshipped Trinity would not have worn the human nature, this Trinity would not have been understood by human nature as it is to-day known, understood and worshipped. There was no other way or other source for the salvation of the humanity from the natural sin. Therefore God, out of the lot of His mercy and grace, informed the prophets through their prophecy and now He openly sent His angel to give this terrible tidings and this is the same angel who talked to Virgin Mary regarding her immaculate conception, while he was speaking, the Holy Ghost dwelt in her i. e., the word God wore flesh and shined from Bethlehem from the vomb of the Virgin. At this time, both heaven and earth filled with glory of His Highest. By the hidden power of His Divinity the shepherds were commanded and they came to the

place where the infant i. e., the king of kings was lied in manger. By the resemblanceness of the shining light of rest, but at the same time by His terriblessness He was above in heaven as a creator, earth was His cave and a chamber and temple for His glory.

By this time the word rejoiced before his Lord, He came by the power, to renew the face of the earth and its roofs. It is a great rank and glorious this announcement full of wonders without seed gave birth to brother, son and Lord, which was born of her in his human nature. Brother, because he was from the family of Ibraham and David - see the prophets Son, because he was born of her by the power of the Holy Ghost. Lord, because he was of his father nature without any begining and the second Qnuma of the Holy Trinity equal to his father and Holy Ghost by power, regime and Lordship. When the world saw the wonderfulness which cannot be told, while the Hosts were voicing, the Persian kings were giving great parties and worshipping King of Kings, which by his holy birth shook the world. Yousip wondering, Mariam blessing and glorifying by Halleluyah, to the boy whose birth shocked the heroes and the powerful people upon hearing of his birth. The angels voicing and saying "Glory to God in the Highest, and on earth peace and good hope for men". (Luke 2: 13-14) Glory to the Highest, that should be glorified first, because the angels were created first in secret; therefore they shall be the first in glory because the angels were created first in secret; therefore they shall be the first in glory because in the Highest there was peace, to glory those who are not angry. There was no peace on earth, therefore the peace should be established first on the earth and then there will be glory. If the curse of thorn would not be rooted out by the cross, it

will not be sown in it the glory of the Hosts, now there will be peace and compromise for those who are angry and of it glory begin, even the earth will be glorified as the heaven.

Now the song was rightly recited by the angels. On the earth peace and good hope for the human nature, on this day this glory was sung by the beautiful voices from heavenly ranks, by the Divine knowledge, saying to heaven glory, to earth peace and good hope to human nature. We, too, this day, as faithful christians should join with the angels group and singing with them, saying glory in the Highest, because by the words of Christ, our Saviour gave peace on earth. Therefore we, the human nature, are duty bound to honour and observe this peace among us. It is not for the earth, stone, stick and grass etc., but for the humanity in general and particular for christians because we are more responsible to do so and by which gives good hope to those who fulfill it, as our Lord said "Blessed are the peace makers, they shall be called the sons of God". (Math. 5:9) St. Paul the apostle went on so far in his talk saying. "Though I give my body to be burned, and have no love in my heart I gain nothing." (1 Cor. 13:3)

In conclusion in Lord's love, we are greeting and wishing you all in this Holy Lord's festival of Saviour's birth and to all the children of this Holy oppressed Church who are living far away in different countries, we beseech our Lord to enable you to celebrate with all happiness, rejoice and love and purity of life and heart this Holy festival and many others to come.

Baghdad,
Kanon K'dhim 25 Eastern 1969
January 7, Western 1969

✝ MAR THOMA DARMO,
By the Grace of God,
of the ancient Church of the East.

No. 56/66.

EASTER MESSAGE - 1966

From

His Grace Mar Thoma Darmo, Metropolitan
Church of the East in India.

To our beloved children in Jesus Christ, the Clergy and the faithful laity of the Holy, Catholic and Apostolic Church of the East in India, as well as to all the congregation of the Church of the East Universal who live scattered in different countries.

Prayers and blessings in our Lord, receive you all

Beloved children in Jesus Christ,

At the very outset, we wish to express our indebtedness and gratitude to God, the Creator and Governor of the Universe, who in His infinite mercy and unlimited grace has kept us alive in this temporal world that we all together may celebrate this Lord's Holy festival for the 1933rd time after His crucifixion and Resurrection. We are sure that there might have been millions of faithful devotees anxiously awaiting to join to-day's celebration of this Holy Festival, but are called to their eternal rest from this world, where they now await the Last and General Resurrection. No doubt this might happen to many of us. There are possibilities that many of us may not be living to celebrate the next year's Resurrection. Therefore each and every one of us, as true and faithful Christian, must strive to labour hard in the "Vineyard of our Lord" so long as we are alive in this world. We must make all possible preparations for this inevitable journey, especially to meet the Last Judgement, by 'the Judge of all', from whom nothing is hidden and who will require accounts of every individual and reward each and every one according to his deeds.

When we speak of Resurrection, we mean the renewal, judgement and rewards of blessings and suitable remuneration; for the righteous people inheritance of the Heavenly Kingdom and enjoyment of eternal Life and for the wicked as they have rendered themselves deserving according to their evil deeds.

Again when we make mention of Resurrection we are thereby alluding to the Last and General Resurrection which would occur at a time Divine providence has arranged, when all the human race dead from Adam to that specified hour, will be raised Perhaps there might be people still living at that time in this world. But when the Last Resurrection takes place those who are alive will, within the twinkling of an eye, be transformed into the shape and likeness of those who were sleeping in the heart of the earth for the last thousands of years awaiting the General Resurrection.

Prophet Isaiah exclaims "O! Faithful Church, rise up and illumine, because your light is nearing, Kings and powerful hosts will come to Thee and prostrate at Thy feet." When Daniel prophesied in the land of Babel he said "Messiah will come and He will be put to death. The Holy city of Jerusalem, because of this murder, will be destroyed and the Church will rejoice by His Resurrection."

These prophecies and many other kindred ones have come to be fulfilled. Christ carried out and confirmed this Resurrection on His advent to this world and was crucified in His human nature and was risen by the tremendous power of His divinity and because "the First Fruit of them that slept" (1 Cor. 15:20).

By this He taught us that we too will be raised by Him on the last day of Resurrection, the symbolic of which we are now commemorating. This mission of Christ had no connection with anything else but

the salvation of the human race from the death of sin for which He had no other means and ways to achieve but through His precious blood.

It is not recorded or heard in the history of the world that any body but the man-hood of Jesus Christ, with his own conscience and willingness undertaking a certain mission in which he was sure to be killed. He did this only because of His extreme anxiety for the salvation of humanity. If Christ has done so much for our redemption, what shall we do to have the experience of that Salvation? We shall repent, pray, and fast with mercy, meekness, justice, truth and love towards one another. These are the keys by which the doors of mercy and salvation will be opened. By the mediatorship of these (virtues) we can join in the Resurrection with Christ, our Lord. By these we can always be happy and rejoicing, especially on this Holy day of Resurrection.

In conclusion we beseech our Lord who has made us worthy to celebrate this Holy Resurrection, may make us deserving to celebrate the Last Resurrection with those who stand on His right side. Again we greet you all on this Holy festival and pray Lord that He may grant you to celebrate many more of the sort for years to come in all happiness, blisses and purity of life.

May the grace of Maran Eshoo M'Sheekha, the love of Alaha Ava and the communion of Rukha D'kudsha be with you all for ever—Amen.

Metropolitan Palace,
Trichur, S. India.
10th April 1966.

✝ **Mar Thoma Darmo Metropolitan.**

P. S. We have received various letters and cards of greetings and Easter message from friends and relatives residing far and near. While thanking them for their kind consideration we should like to let them know that it is impossible for us to reply each and everyone individually. So we request them to kindly accept this as a heartfelt Easter message from our humbleself.

Messages on 60th Birthday.

Dr. S. RADHAKRISHNAN,
President of India

Secretary to the President of India
Rashtrapathi Bhavan
New Delhi-4
July 14th 1964.

The President sends his best wishes to His Grace Mar Thoma Dharmo on his 60th Birthday.

V. V. GIRI
Governor of Kerala.

Raj Bhavan
Trivandrum
September 10, 1964.

I am happy to hear that the Shastiabdapoorthi of His Grace Mar Thoma Dharmo, the Metropolitan of the Church of the East in India and the 150th anniversary of the Marth Mariam Big Church, Trichur, will be celebrated soon. I wish His Grace to finish his century.

I wish your celebrations every success.

HIS HOLINESS MAR IGNATIUS YACOB, III
Patriarch of Antioch & all the East.

Damascus
30th October 1964.

Blessings and Hearty Congratulations for Shastiabdapoorthi and for Long Life.

HIS HOLINESS MAR BASELIUS OUGEN, I
Catholicos of the East
Orthodox Syrian Church.

Devalokam Palace
Kottayam-4
21st July 1964.

Apostolic Blessings to the Editor,

Celebration Souvenir Committee, Trichur.

We are indeed very happy to know that you are bringing out a Souvenir to commemorate the 150th Anniversary of the Marth Mariam Big Church and the Shastiabdapoorthi of Mar Thoma Dharmo Metropolitan.

We think that the Peace Council has a unique role to play at this juncture to bring together the estranged brethren of the Chaldean Syrian Church (The Church of the East). On this historic occasion Our prayerful counsel to you all, the clergy and the falthful of the Church is to forget and forgive and be united. In this age, when the World Council of Churches try hard for peace and better understanding among the various denominations, is it not a sad plight to see your Church divided. Beloved Children ! Love one another.

When you are celebrating the Shastiabdapoorthi of your metropolitan, We join with you all in extending Our Good wishes to him and pray that God Almighty may give him peace, health and many more years of life to shepherd his folk as a faithful ambassador of God.

We wish you all Godspeed. May your Souvenir bring forth long lasting fruits.

IAKOVOS
Archbishop of the Greek Orthodox
Church of North and South America
NEW YORK U S. A.

October 28, 1964.

On behalf of the Greek Orthodox Archdiocese of North and South America, and personally, may we extend to you the heartfelt congratulations on the recent observance of your Sixtieth Birthday, with our prayers that Our Lord may grant you many more years of well-being and service to your Church.

May we convey to you also our congratulations and sincere best wishes on the celebration of the 150th anniversary of the Marth Mariam Big Church in Trichur, towards which the Greek Orthodox Church of North and South America have the most brotherly and affectionate sentiments and the deepest esteem. May your Church progress and grow in spiritual stature and in the boundaries of the Almighty and His Son Our Saviour Jesus Christ.

With greetings to all your faithful.

Your Brother-in-Christ.

SWAMI CHINMAYANANDA 12th November 1964

Blessed Self :—

Om Namo Narayana !
Salutations ! !

Personally I don't know His Grace Mar Thoma Dharmo, Metropolitan of Malabar and India, Church of the East. However I am happy to note that a Christian Church has started becoming more Indianised in their views and traditions. It is perhaps the first time that a Church dignitary had celebrated his Shastiabdapoorthi

the 60th birthday. I don't think it is very far now when the child of Christ also will feel the need of eleven posts of Ganges for Abhisheka with or without Veda-pat ! This is a wonderful phenomenon in action. The Aryan culture of this country is a solvent to all alien thoughts and culture. Nobody can stand against the enchanting beauty of the Hindu way-of-life and the royal dignity of Hindu traditions. I am glad that your church has initiated the coming back to the national way of thinking. Indeed you are the Big Church !

I, as a Hindu monk, bless His Grace Mar Thoma Dharmo with long life and deepest experience of the Divine, which knows no distinctions of churches or of scriptures.

With Prem and Om
Thy own self.

Dr. George Alapatt
Bishop of Trichur

Istituto N. S. di Lourdes,
Vin Pineta Sacchetti – 40
Rome, October 9, 1964

It is only now that I came to know about Your Grace's Shastiabdapoorthi celebrations in Trichur. The Invitation was forwarded to me to Rome from Trichur.

I congratulate and felicitate Your Grace most sincerely on this auspicious occasion. Along with Your Grace and the faithful I also join to thank God for the blessings. He has bestowed on You in the past and pray for abundant Graces on you and on the faithful in future.

Kindly accept my deep and sincere sentiments of regards.

Secretary to the
ARCHBISHOP OF VERAPOLY

ERNAKULAM
14th September 1964

I am sorry to inform you that His Grace Most Rev. Dr. Joseph Attipetty, Archbishop of Verapoly, is already in Rome for the Council.

Kindly offer our best wishes to His Grace Mar Thoma Dharmo Metropolitan. We will pray for him.

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t. Rev. Dr. M. M. JOHN, B.A., M. Th., D.D.
Bishop of Madhya Kerala
The Church of South India

KOTTAYAM
21-7-1964

With the members of the Church of the East at Trichur, I lift up my heart to praise the Lord at the celebration of the Shastiabdapoorthi of His Grace Mar Thoma Dharmo and the 150th anniversary of the Marth Mariam Big Church. I heartily congratulate His grace as he attains the age of sixty and send to him my sincere greeting. I am very happy to remember that His Grace keeps up the cordial relationship with our Church and its Bishops, as his predecessor. May God Almighty vouchsafe to him sufficient health of perform the sacred ministry entrusted to him. Church history reveals that the Church of the East has a praiseworthy record of missionary activities in this land and elsewhere. May the Heavenly Father grant all blessings on the church which celebrate its Triennial Jubilee to stand firm in faith and to propagate the Gospel of our Lord and Saviour Jesus Christ.

C. C. GEORGE, M.A., LL.B.
PRESIDENT
NEHRU CULTURAL FORUM.

TRICHUR,
21st September 1964.

Please accept my hearty greetings on this auspicious occasion of your 60th Birthday. Wish you a long life of peace and prosperity.

Rt. Rev. T. B. BENJAMIN
BISHOP
Church of South India
Diocese of North Kerala.

SHORANUR,
22—10—1964.

I have great pleasure in sending this message for the Souvenir to be published in connection with the triple Jubilee of the Marth Mariam Big Church, Trichur and the 60th birthday of His Grace Mar Thoma Darmo, Metropolitan of the Church of the East. I very much regret that I was not able to participate in the public meeting held on 4th October to celebrate these events and so I take this opportunity to congratulate His Grace and to send my good wishes and the assurance of my prayers for him and for this ancient Church of the East in India.

I join with all the members of the Church in thanking God for His Grace's life and ministry and for the lead he has given in carrying out several radical schemes for the progress of the Church and the communitty. We must be profoudly thankful to God for

the blessings which generations of our people have received during the last 150 years, through the sacred ministrations in the Marth Mariam Big Church. I wish and pray that the Church of the East in India will be wide awake to the new opportunities which are opening before us to make a distinct contribution both to the life and witness of the Church in this country and to the life of our Nation.

I also pray that the leaders of the Church of the East in India, may be given grace and strength to go forward with courage and patience in the face of all difficulties and trials to fulfil the great responsibility of the extension of Christ's Kingdom. Let us remember the words of our Lord Jesus Christ "In the world ye shall have tribulations; but be of good cheer, I have overcome the world."

MAR PETROS OSTHATHIUS
Bishop of Malabar.

MULANTHURUTHY,
18-7-1964.

May God bless His Grace Metropolitan Mar Thoma Darmo on his glorious attainment of his 60th age!

Messages on Death

V. V. GIRI

President's Camp
India
BANGALORE
20th September 1969.

Dear Sir,

I am sorry to hear of the demise of Mar Thoma Darmo, former Metropolitan of India at Trichur. My condolences to you and your fellowmen.

JOSEPH CARDINAL PAREGATTIL
ARCHBISHOP OF ERNAKULAM

ARCHBISHOP'S HOUSE
ERNAKULAM
POST BAG No. 1209, COCHIN-11
KERALA STATE INDIA

No. Misc. 217/69

September 18, 1969

Your Excellency,

With reference to your letter dated 10-9-1969 I write to express my deep sympathy on the demise of His Excellency Mar Thoma Darmo.

With assurance of prayers.

Most Rev. Benedict Mar Gregorius
O. I. C., M. A., D. D.
Archbishop of Trivandrum

ARCHBISHOP'S HOUSE
TRIVANDRUM-4
KERALA, INDIA
September 18, 1964.

Your Grace,

It is with grief that I learned of the demise of His Grace Mar Thoma Darmo at Bagdad. I express to Your Grace and to your people my sincere condolence. I pray that God may give his soul eternal rest.

Rt. Rev. Thomas Mar Athanasius
Mar Thoma Syrian Church of Malabar
NORTHERN DIOCESE

Zion Hill Aramana
KOTTAYAM-1
Kerala — India.
13-9-1969.

My dear Thirumeny,

I am very sorry to hear of the home call of His Grace Mar Thoma Darmo Thirumeny. The end seems to have been very sudden. I am writing this to convey my sympathy in the loss sustained by the removal of such an important church leader from our midst.

We are especially praying that God may so rule and govern all the events connected with the church so that peace may be very soon established and unity among the members of the church regained.

SHRI K. A. MATHEW
Secretary
The Kerala Christian Council

College Road
TIRUVALLA, KERALA
13—9—1969.

Your Grace,

I was shocked to hear the sad news about the sudden demise of His Grace Mar Thoma Darmo at Bagdad. Let me hasten to convey to your church and to yourself, on behalf of the Kerala Christian Council and on my personal behalf, our deep condolences. His passing away is a great loss to the Christian Church, particularly to your own church which is passing through difficulties. I remember the occasions when I met him more than once, at the Metropolitan's house at Trichur. I was very much impressed by his courage, broad sympathies and desire to come closer to other churches.

Let me assure you and other leaders of your church of our prayers that God may give you grace

and strength to lead your church in the years that lie ahead when added responsibility rests on you with the demise of His Grace.

FR. E. R. HAMBYE S. J.

ST. MARY'S COLLEGE
ST. MARY'S HILL P. O.
KURSEONG, INDIA

September 16, 1969.

Your Grace,

I just learned through the press that Mar Thoma Darmo just expired in Bagdad some two weeks ago.

I share your own grief, and I assure you of my most sincere condolences. May God take pity of such a great soul, and give him all the consolations of the new life in Paradise.

With my own expression of devoted sentiments.

CAPT. A. N. MENON
CHAIRMAN
MUNICIPAL COUNCIL

Ambady House
MANNADIAR LANE
TRICHUR-1

G2-9502/69

19-9-1969.

Your Grace,

I am enclosing a copy of the condolence resolution passed unanimously by this Council at its meeting held on 15-9-1969 on the sudden and unexpected demise of H. E. Mar Thoma, Patriarch, late Metropolian of India and Malabar, Chaldean Churches for your information.

Msgr GEORGE ALAPATT
Ph. D. S. T. D., D. Litt.
BISHOP OF TRICHUR

BISHOP'S HOUSE
TRICHUR, S. INDIA
11 - 9 - 1969.

Your Grace,

I am shocked to hear about the demise of His Beatitude Mar Darmo which took place at Bagdad. I extend to you and to the faithful my heartfelt sentiments of condolence. You have lost in him a great leader and a person of great ideals.

I assure you of my prayers for the repose of his soul.

Rt Rev Dr. M. M. JOHN, B.A., M.Th., D.D.
The Church of South India
DIOCESE OF MADHYA KERALA

BISHOP'S HOUSE
KOTTAYAM
SOUTH INDIA
11 - 9 - 1969.

Your Grace,

I write this to convey our deep sympathy to you and the Church you represent at the loss sustained by the demise of His Holiness Mar Thoma Darmo, Patriarch of the Church of the East. I feel I have lost a personal friend. I had occasion to know His Holiness very intimately.

We thank God for the valuable service he rendered to the Church. May God give us grace to follow the noble foot steps of the saintly father in God.

Rt. Rev. MICHAEL ARATTUKULAM
BISHOP OF ALLEPPEY

Bishop's House
ALLEPPEY-1, S. INDIA
September 12, 1969.

Dear Bishop,

I wish to express to you and to the congregation under you my sincere condolence on the demise of H. H. Mar Thoma Darmo, who was called to his eternal reward at Bagdad on the 7th instant.

Assuring you of my prayers for the repose of the soul of the revered and beloved departed.

Rt. Rev. SEBASTIAN VAYALIL
BISHOP OF PALAI

Bishop's House, Palai
KERALA, INDIA
September 12, 1969.

Your Excellency,

I am in receipt of your intimation regarding the demise of Mar Darmo at Bagdad. Please accept my heart-felt condolence.

May God grant him eternal rest.

Capt. A. N. MENON
CHAIRMAN
MUNICIPAL COUNCIL

AMBADY HOUSE
MANNADIAR LANE
TRICHUR-1

G6

15—9—1969.

Sir,

I hereby convey my heartfelt condolence on the sudden demise of His Grace Mar Thoma, late Metropolitan of India and Malabar, Chaldean Churches.

PHILIPOSE MAR CHRYSOSTOM
(Mar Thoma Church)
QUILON-KOTTARAKARA DIOCESE

Hermon
ADOOR P. O., QUILON DIST.
KERALA - S. INDIA
16th September 1969.

My dear Bishop.

I am grieved to hear of the unexpected demise of Mar Thoma Darmo Thirumeny. We in Kerala have to be specially thankful to God for the very valuable and signal services rendered to your church and to the other christians. His death is deeply regretted by all of us.

Please accept my sincere condolence and assure all in bereavement of my sincere prayers.

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t. Rev. Dr. SEBASTIAN VALLOPPILLY
BISHOP OF TELLICHERRY

BISHOP'S HOUSE
TELLICHERRY-1
15—9—1969.

Your Lordship,

I am sorry to learn about the demise of His Lordship Mar Thoma Darmo. Please accept my hearty condolence.

I shall pray for the repose of the soul of the late Archbishop.

With sincere regards and every good wish.

V. K. KRISHNA MENON
BARRISTER-AT-LAW

COCHIN-16
16—9—1969.

Most Rev. Ephraim,

I acknowledge receipt of the notice dated 0-9-1969 sent by you regarding the last rites performed at Bagdad in connection with the sad demise of your Most Rev. Metropolitan.

It has been widely recognised that His Excellency was one of the most pious and enlightened leaders of the Church who has served the cause of Religion in his country.

Allow me to convey my humble respects to the memory of the distinguished deceased.

MAR THOMA SYRIAN CHURCH OF MALABAR

No. 3430 Dated 17-9-69.

My dear Aboon,

It is with deep sorrow that I heard about the demise of Mar Thoma Darmo Thirumeny. I have often met him. I had meals with him.

He was a man of Vision and progressive idea, perhaps the people were not able so much as to appreciate it. I sympathise in his death and the great loss your church has sustained by his death. May the Lord keep you all in His love. I may call on you soon.

With kind regards.

MAR ATHANASIUS.

Bishop Aprem, Trichur.

Heartfelt condolence demise of Patriarch pray eternal rest.

Yuhonon Severios Metropolitan.

Mar Aprem Metropolitan, Trichur.

Special resolution condolences offers to the Metropolitan clergy and laity at the sad demise of Mar Thoma Darmo may his soul rest in peace we appreciate his good services while he was in Trichur.

Chamber of Commerce
Trichur.

Mar Aprem Metropolitan, Trichur.

Grieved irreparable loss.

GEORGE VALLAKALIL

Rt. Rev T. S. JOSEPH
Diocese of Madhya Kerala

Assistant Bishop's House
Tholasherry, Tiruvella-1
Kerala.

12th September 1969.

My Lord Bishop,

Deeply grieved to receive your circular informing the demise in Bagdad of His Lordship Mar Thoma Darmo Thirumeni. May light perpetual shine upon him and that at the Day of resurrection, he may rise from the dead to receive the Master is our prayer.

May God give you sufficient strength to guide the Church.

12-9-1969

Sir,

Your communication dated 10-9-69 re: the sad demise of Mar Thoma Darmo.

We also join you in your prayers for the repose of that respected soul.

We have already declared a holiday as the 11th of the Receivers' office.

K. A. Venkiteswaran
A. Venugopal
Receivers.

Embassy of India,
BAGHDAD (Iraq)
September 9, 1969.

No. Bag/Con/402/11/67

Sub: Demise of His Grace Mar Thoma Darmo.

Dear Ministry,

His Grace Mar Thoma Darmo, who had been residing in Trichur (Kerala) for the last several years and whose application for Indian citizenship was under consideration and who in the meantime was enabled to visite Iraq on the strength of an Identity Certificate No. 001306, dated 28th June, 1968 issued by the Regional Passport Officer, Madras, and who was in Baghdad for the last one year as the Head of the Assyrian Church, died on the 7th September 1969 following an unsuccessful kidney operation. This is for your information and has reference to Ministry's file No. VI/402/4(1)/68.

Yours ever,

(Seal) Embassy

Copy to:

1. RPO, Madras.
2. Deputy Controller of Exchange, Reserve Bank of India, Madras, with reference to our earlier letter of even number dated the 21st August, 1969.
3. His Grace Mar Aprem, Big Church of the East, Trichur (Kerala).

(Sd.) A. K. BAKSHI
First Secretary.

TRICHUR MUNICIPALITY

Council Resolution No. 1(a) dated 15-9-1969.

The resolution unanimously passed by all the members after every member stood up silently for two minutes. Proposed by the Chairman and seconded by the Vice Chairman.

"This council record its condolence at the demise of Mar Thoma Darmo, Assyrian Patriarch of the Chaldean Church of the East and former Metropolitan of India. We pray may the departed soul rest in peace."

It was also decided to send this resolution to the Metropolitan of the Chaldean Syrian Church in India.

(Sd.)
Chairman.

Kuriaumala Ashram
Vagamon P. O.
Kottayam Dt., Kerala.
19th September 1969.

Your Grace,

The last issue of the VOICE OF THE EAST brings us the sad news of the demise of His Grace Mar Thoma Darmo, your glorious predecessor and I hasten to offer to your Grace and the Church of the East our heartfelt condolences with the assurance of our prayer.

With deep regards,
Yours very respectfully in Our Lord
(Sd.)
FRANCIS ACHARYA.

C. M. MATHEW
Retd. District Judge
P. O. Karunagapally

Karunagapally
12-9-1969.

May it please your Grace,

Your Grace's intimation regarding the sad demise of our beloved and esteemed patriarch Most. Rev. Mar Thoma Darmo. He was a very great and loving soul who was able to impart our Lord's message of love to so many and this poor self is one such witness to his love and affection. I deem it a personal loss too.

May I pray with you all to our Lord Jesus Christ to strengthen all those who are bereaved by his departure from among us to his heavenly abode.

Minutes of the Clergy-Council, Church of the East, India held on 14-9-1969, with His Grace Mar Aprem Metropolitan in the Chair, in the Metropolitan Palace. The meeting was held at 1 p. m.

"Resolved to put on record the heartfelt condolence of the Clergy of the Church of the East, India, at the sad demise of His Holiness Mar Thoma Darmo Patriarch of the East on 7th September 1969 at Bagdad, Iraq. Pray God receive and reward him as a good and faithful servant."

Minutes of the Representative Council, Church of the East India, held in Trichur, in the Metropolitan Palace on 13-9-1969 at 6 p. m.

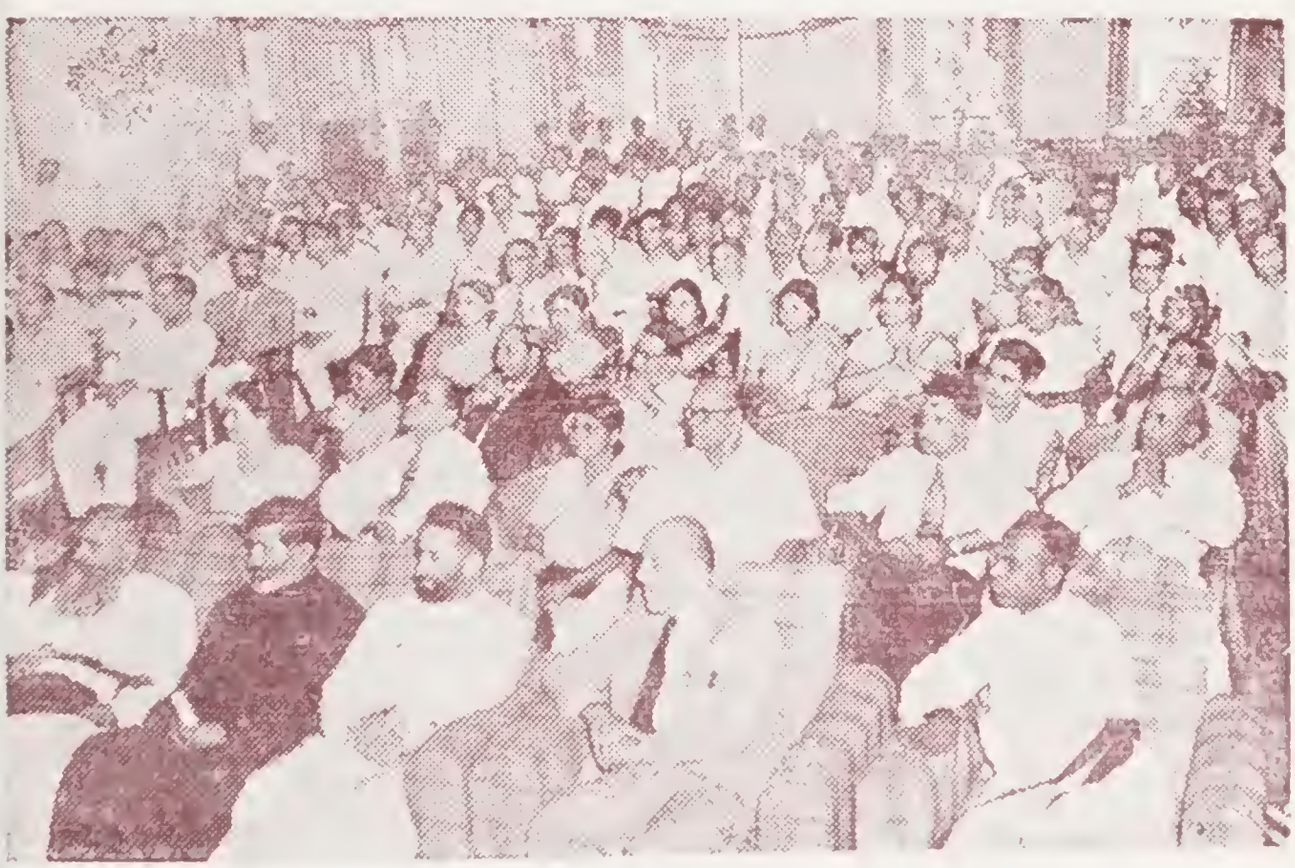
Resolved to put on record the deep condolence of this Council at the sad demise of Mar Thoma Darmo, head of the Church of the East in India, at Bagdad on 7-9-1969. Also recorded the gratefulness of this Council for the great services rendered by him to the Indian Church and also pray God that his soul may be admitted into the inheritance of the just in Heaven."

PHOTOGRAPHS

Mar Thoma Darmo with his Crown, Staff and Cross

MAR THOMA DARMO

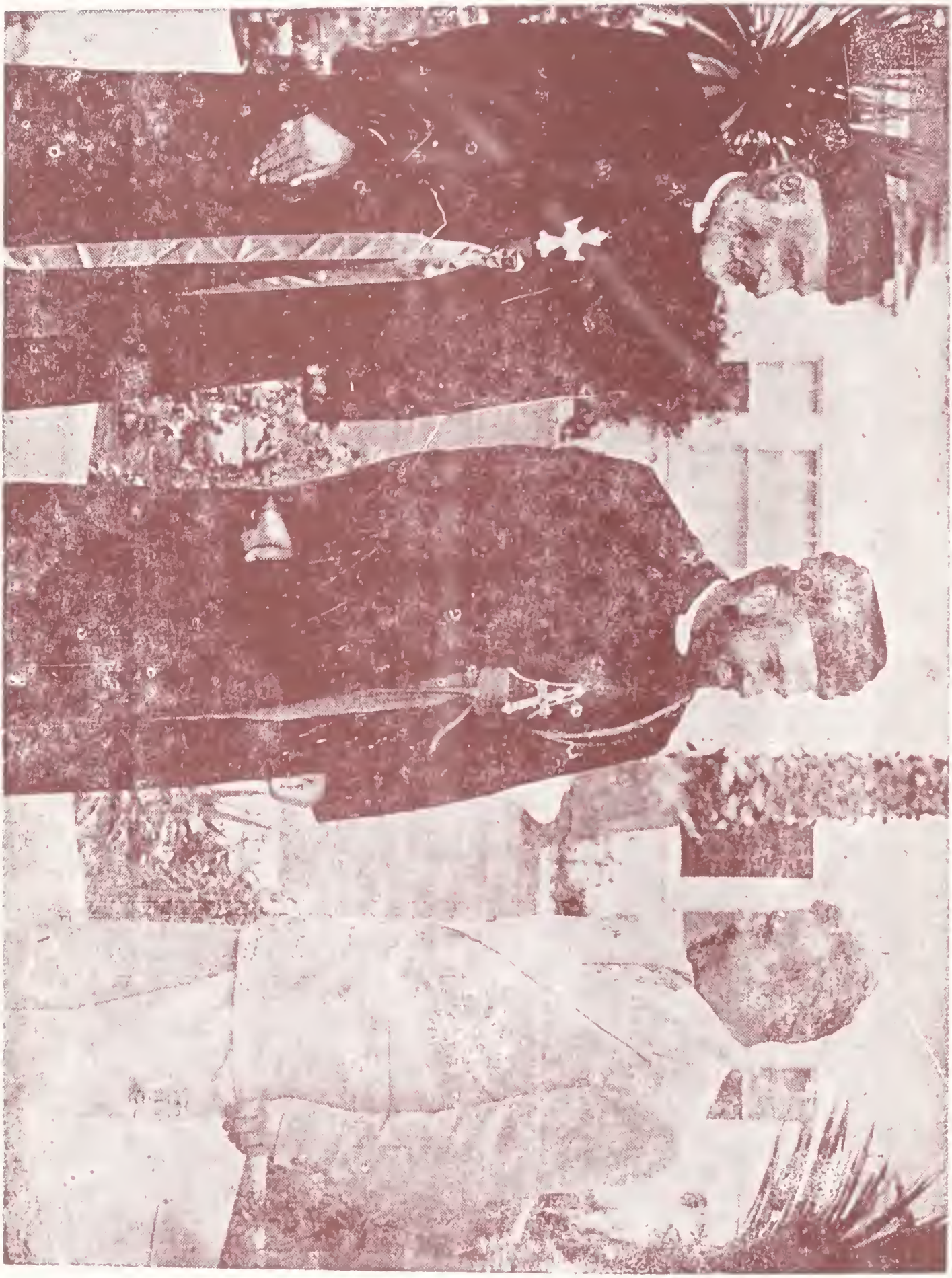
His Grace Shaking the hand with Morarji Desai at Bombay in 1952.



A View of the Audience at the reception given to Metropolitan when His Grace reached at Bombay.

His Grace's Mother Shiren and
brother Ablahad E. N. Darmo

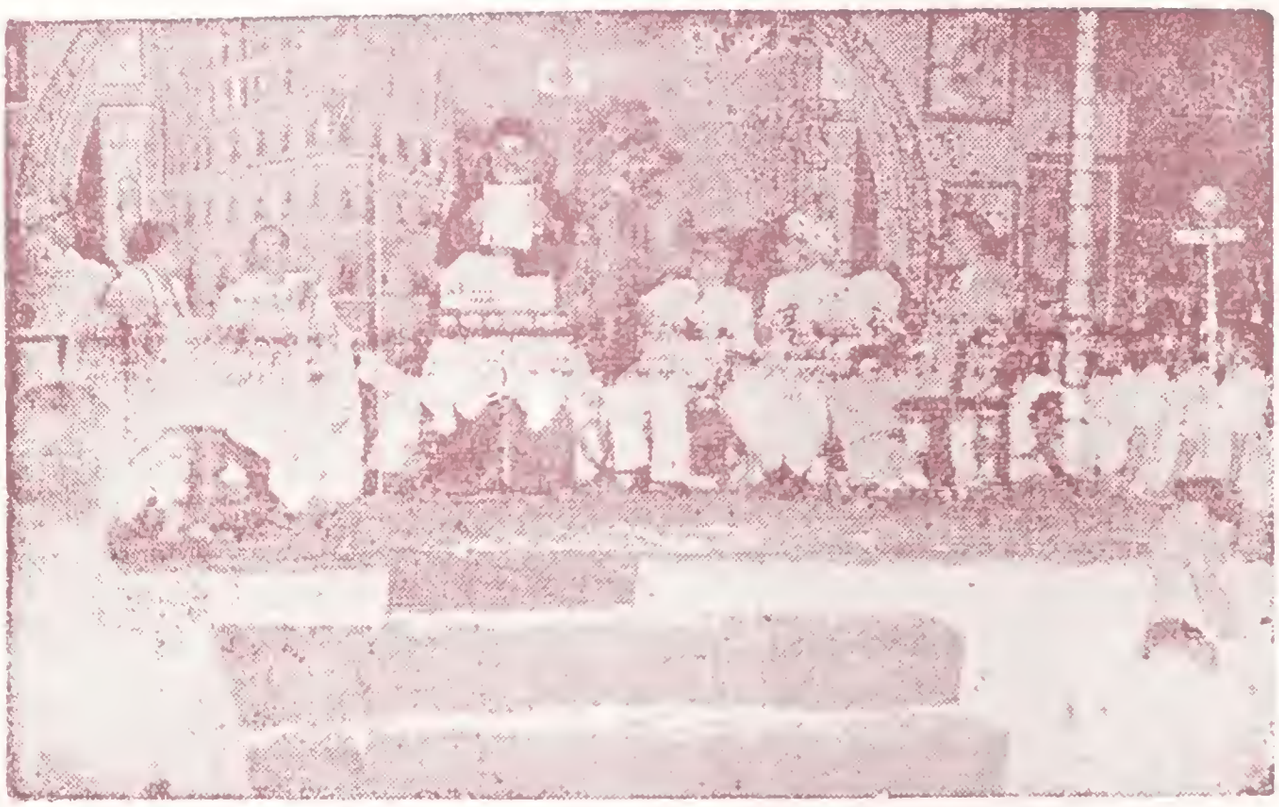
A feast given to the Congregation on His Grace's first Kurbana in 1952 by Mr. A. Paul Perincehry



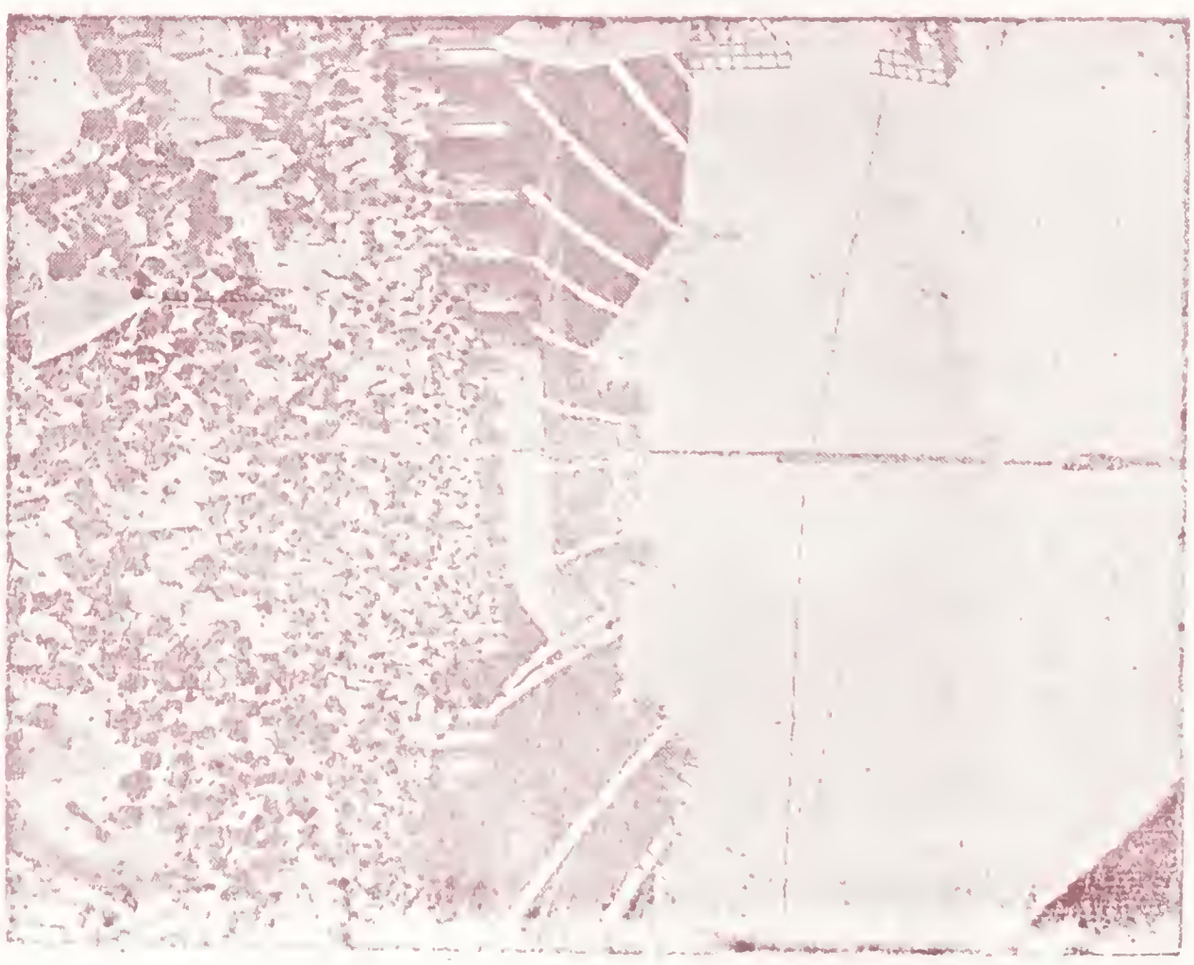
Mar Thoma Metropolitan with Patriarch and
Dr. Pera D' Mar Elia in Hollywood in May 1952.

MAR
THOMA
DARMO

DEACON
MANSUR
DARMO



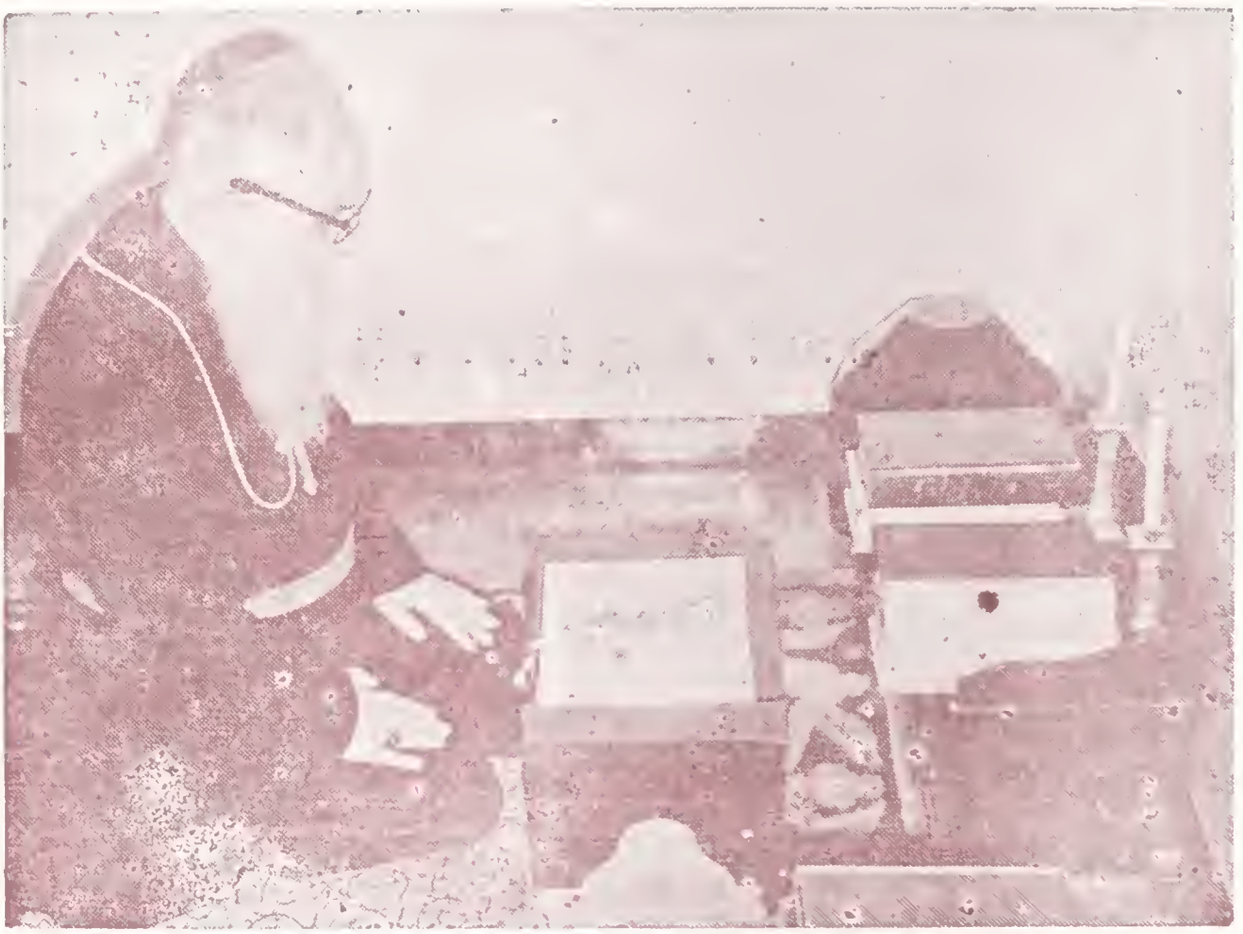
His Grace giving his reply to the address at the reception in Trichur, in 1952.



A view of the Audience of the reception given to the Metropolitan when His Grace arrived at TRICHUR in 1952

His Grace's Palace

His Grace going through the office files.



His Grace in his prayer room.

His Grace in his office.

His Grace at the Syriac Typewriter.

His Grace in his Library.

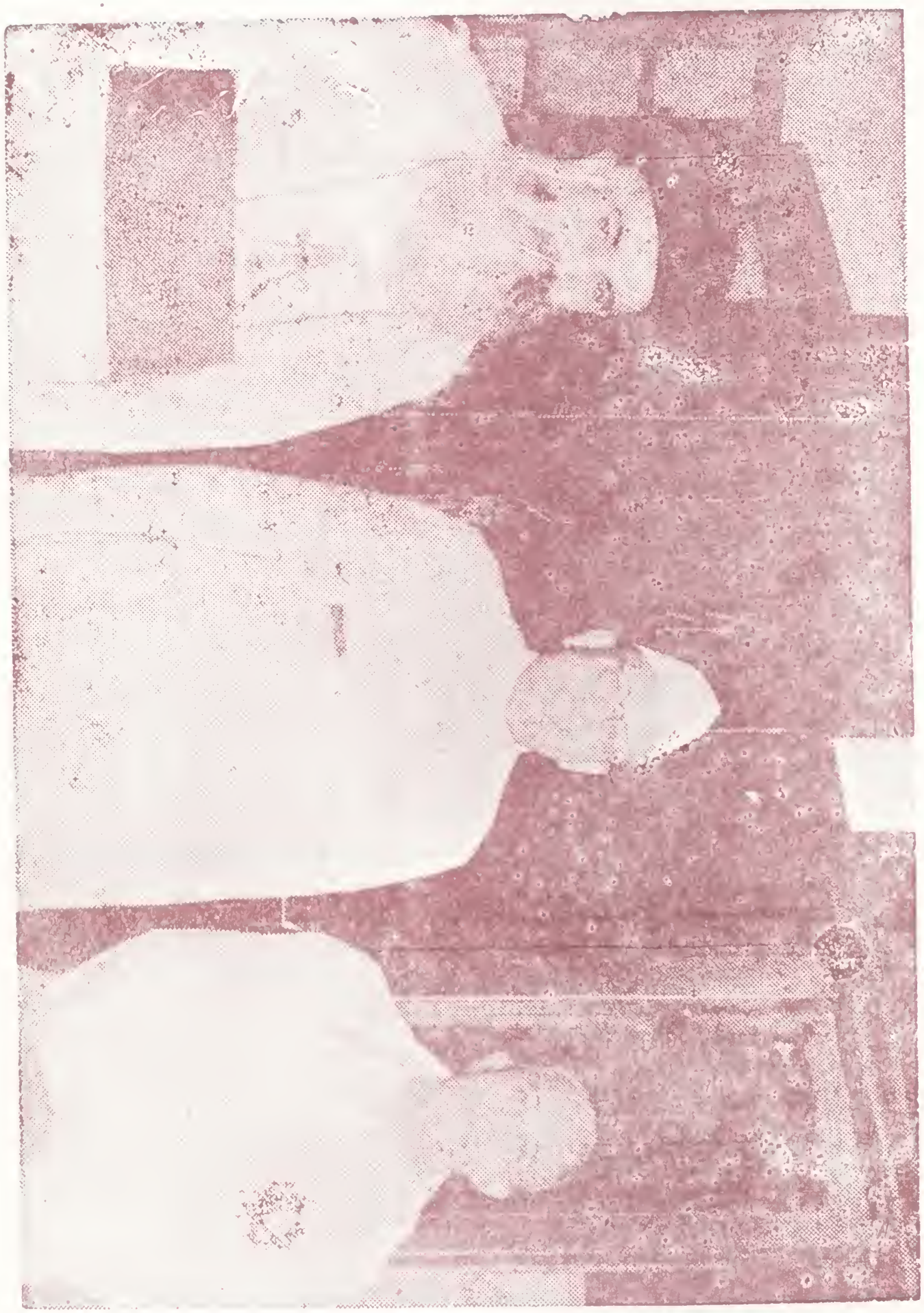
His Grace with Mar Narsai Press employees when Khudra printed in 1962.

His Grace at the reception of Haili Salacy Emperor of Ethiopia.

Just after 2nd ordination by the Metropolitan in 1958.

Just after 3rd ordination by the Metropolitan in 1960.

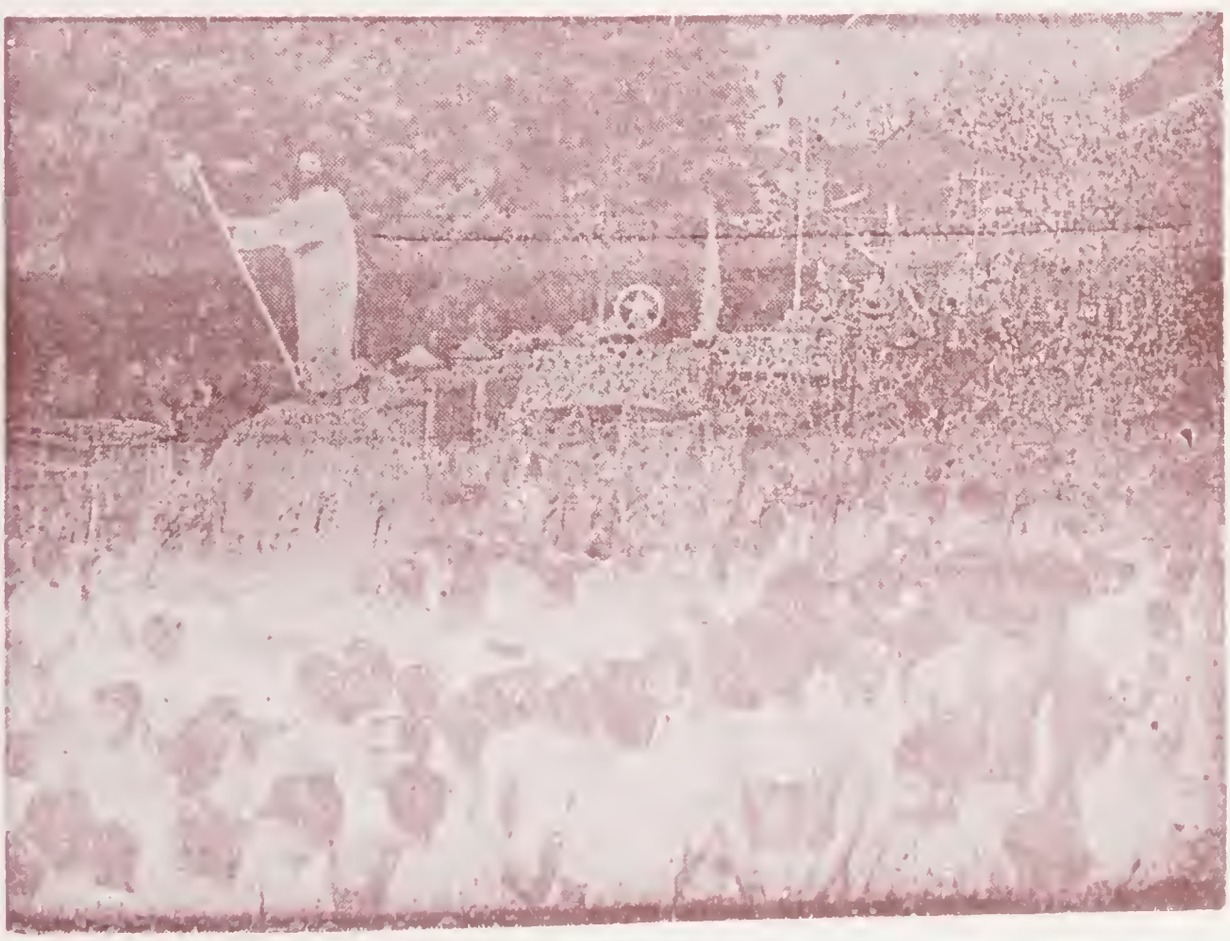
Just after 7th ordination by the
Metropolitan on 13th June 1965.
(Rev. George Mooken Is Marked No. 4)



His Grace Mar Thoma Darmo.
H. E. Sri Sri Prakasa and Sri: M. O. Thomakutty.

60th Birthday of Mar Thoma Darmo

VIEWS OF THE PROCESSION



VIEWS OF THE PROCESSION

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Garlanding His Grace by Sri. P. V. Paul (Central Trustee)

Garlanding His Grace by Sri. E. P. Kunjippu (Central Trustee)

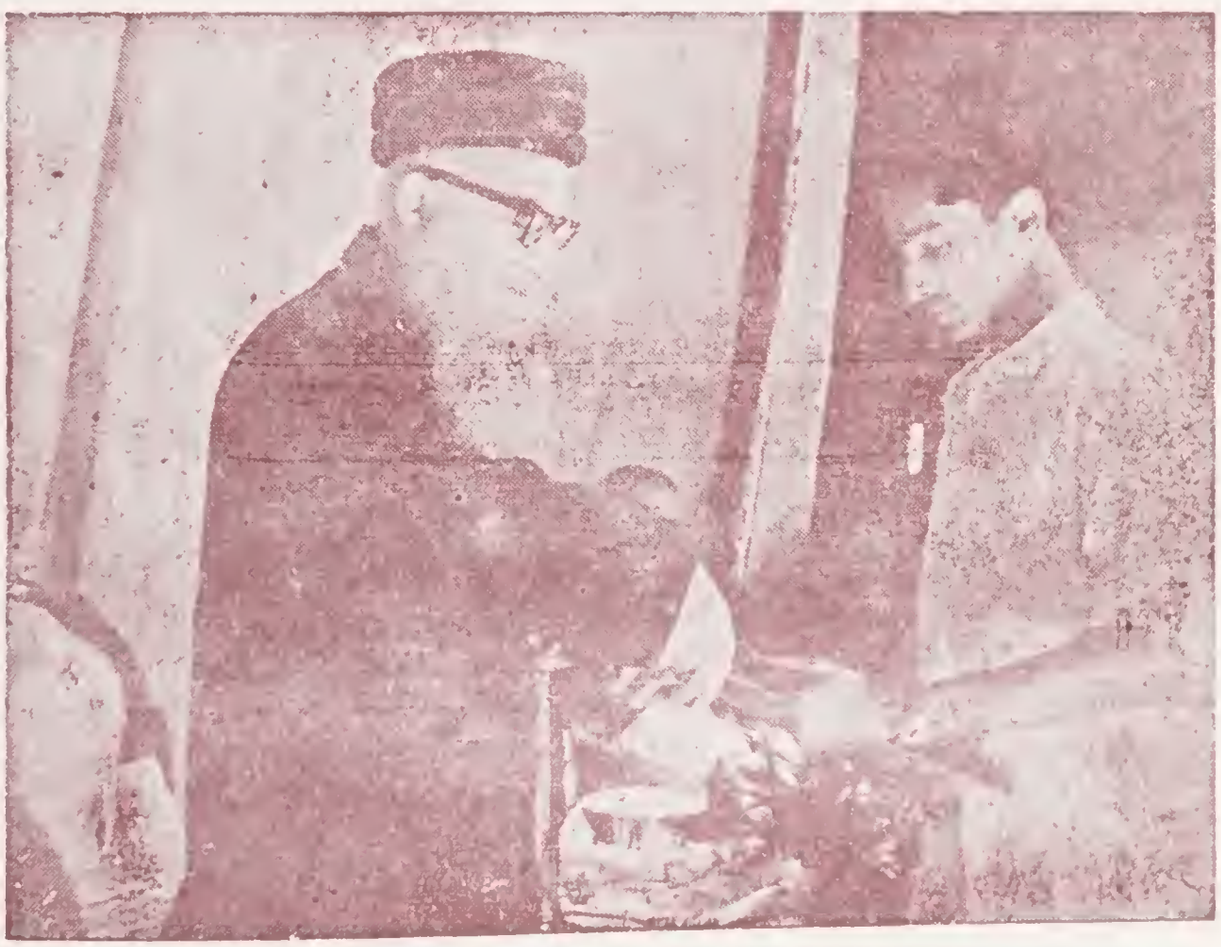
Welcome speech by Adv. P. P. Devassy Chairman, celebration committee

Welcome speech by Dr. O. K Lonappan, President, Peace Council.

Rev. Dr. Thomas Mootheden, Principal St. Thomas College, delivering his speech.

Thanksgiving by Adv. P. D. Jos, General Secretary Youths' Association.

Cycle Rally.



Presentation of Address to His Grace by the
joint Secretary Peace Council.

H. H. Maran Mar Bacelios Augin I in
Shastiabdapoorthi Celebration Function.

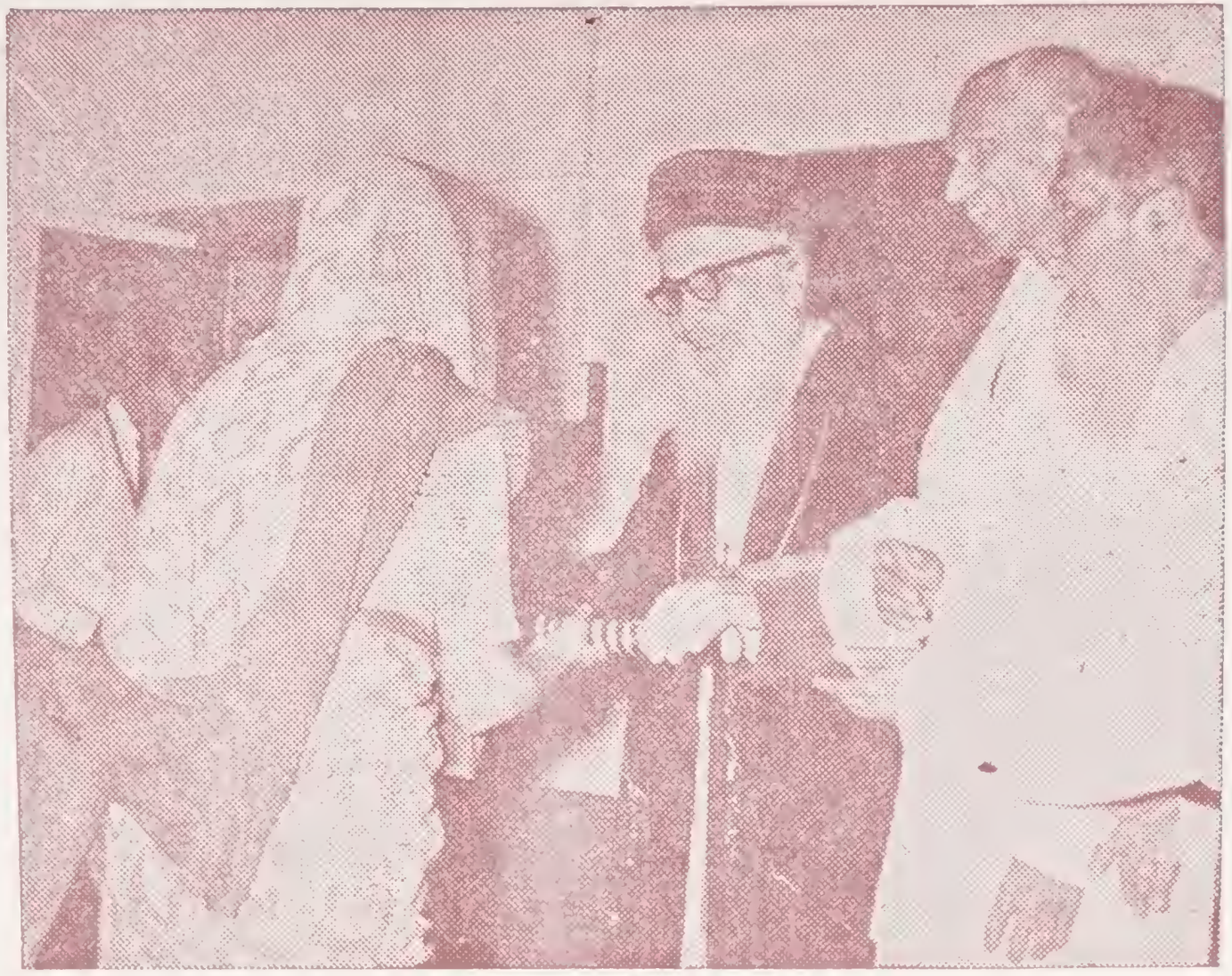
Presidential Address by His Holiness on 4th Oct. 1974.

Speech by Rev E. V. Mathew.

His Grace's reply to the address.

Last blessing in holy Kurbana.

Mar Adhai Sleeha Church, in Turlock, U. S. A.
where Archdeacon Mansur
Elisha Darmo was consecrated as Metropolitan.

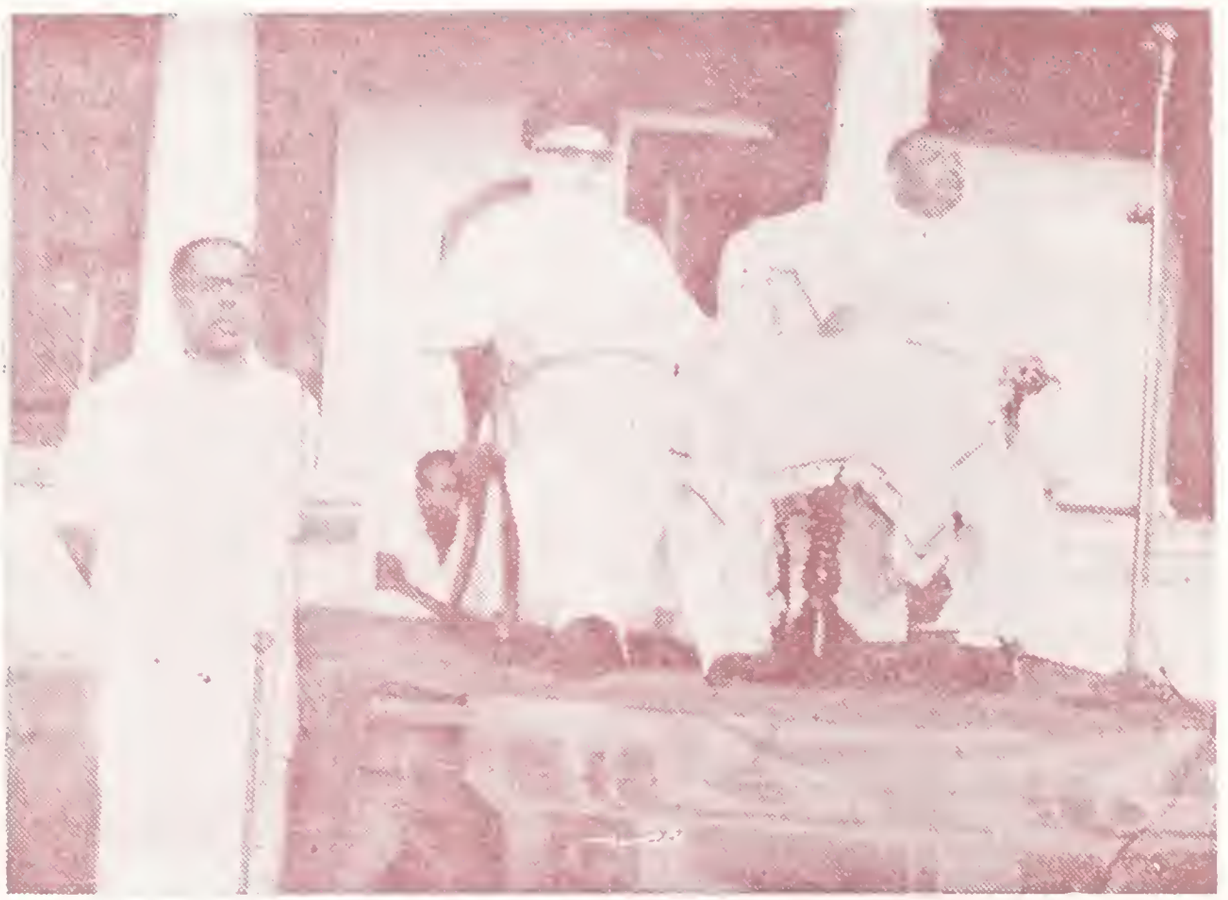


Metropolitan with Prime Minister Mrs. Indira Gandhi.

A View of Audience of shastiabdapoorthi celebration.

Madras Chief Justice (Acting Governer) with His Grace.

Metropolitan with Congress president
Sri. Kamaraja Nadar at Madras.



Speech by Adv. P. P. Devassy.

Deacon K. A. Paul giving the Summary translation of Metropolitan Speech.

Marth Mariyam Big Church, Trichur-1.

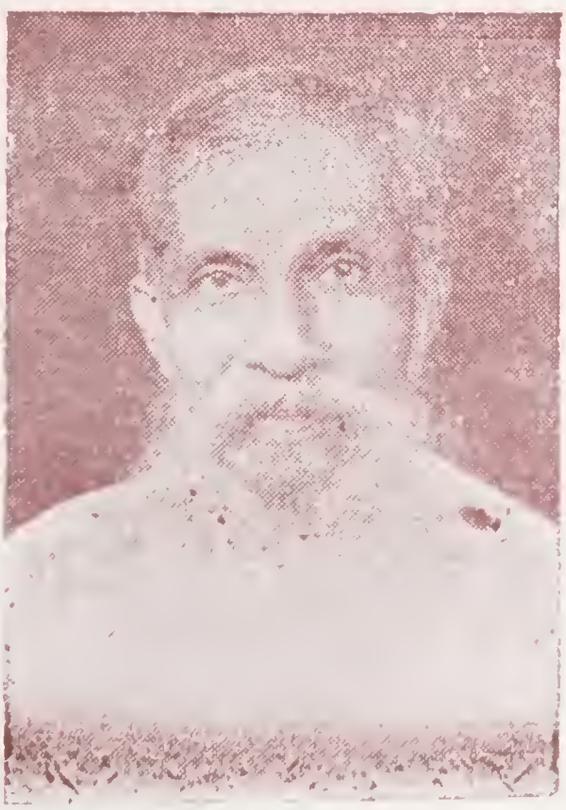
Rev. M. P. Francis.

MAR YOHANNAN MAMDHANA CHURCH, EAST FORT, TRICHUR - 5.

Rev. P. L. Francis,
B. A., L. T.

★

MAR ADHAI SLEEHA CHURCH, PARAVATTANI, TRICHUR-5.



Rev. M. L. Francis

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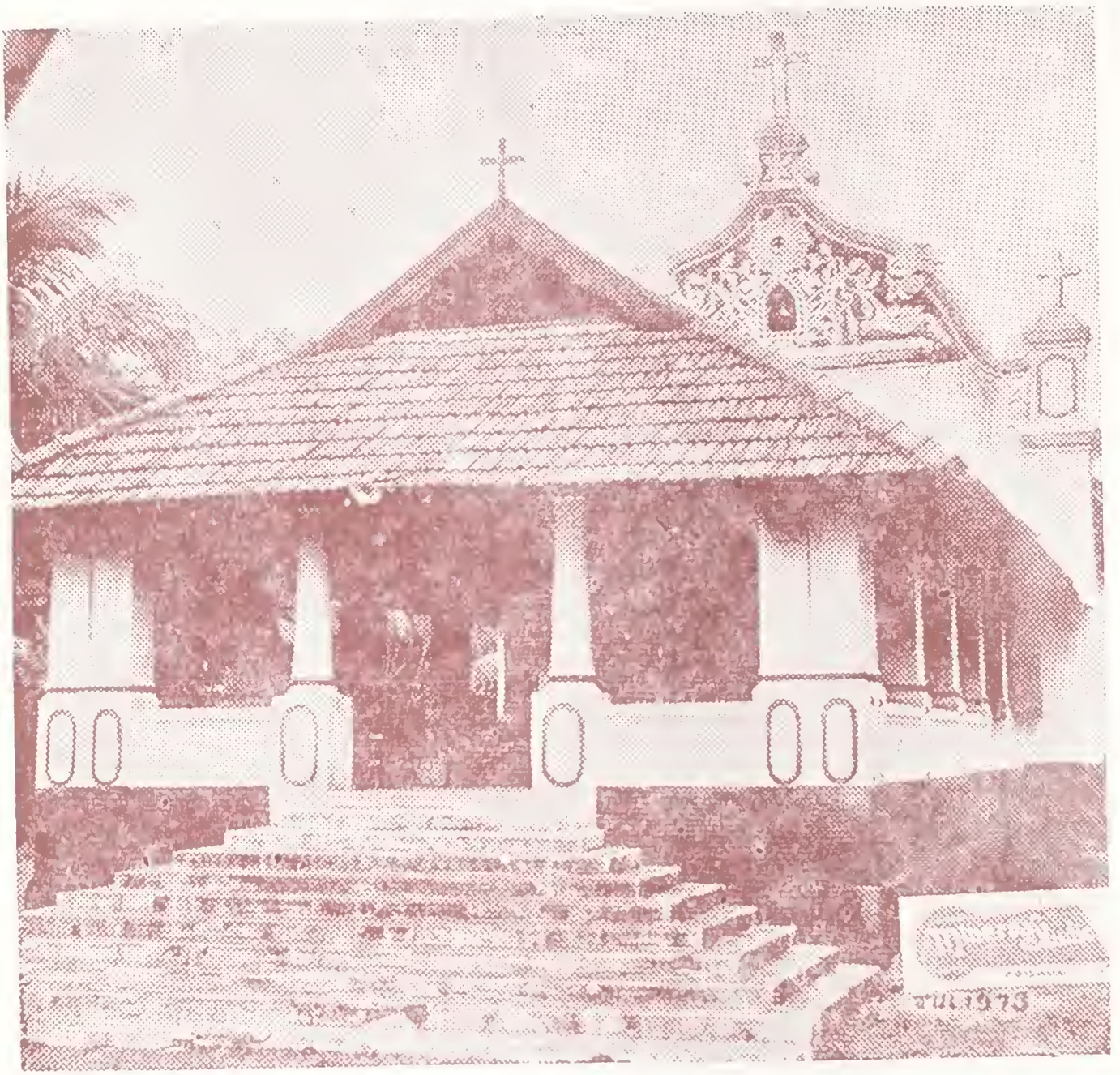


Mar Aprem Church Nellikunnu, Trichur-5

Rev. P. D. Francis.

MAR MARI SLEEHA CHURCH CHELAKOTTUKARA TRICHUR-6.

Rev P. K. Thimothy.

MAR ESTHAPANOSE SAHDA CHURCH, NELLANGARA, TRICHUR.

Rev. C. V. Thimothy.

MAR THOMA SLEEHA CHURCH, PATTIKAD, TRICHUR DT.

Rev. C. P. Thimothy.

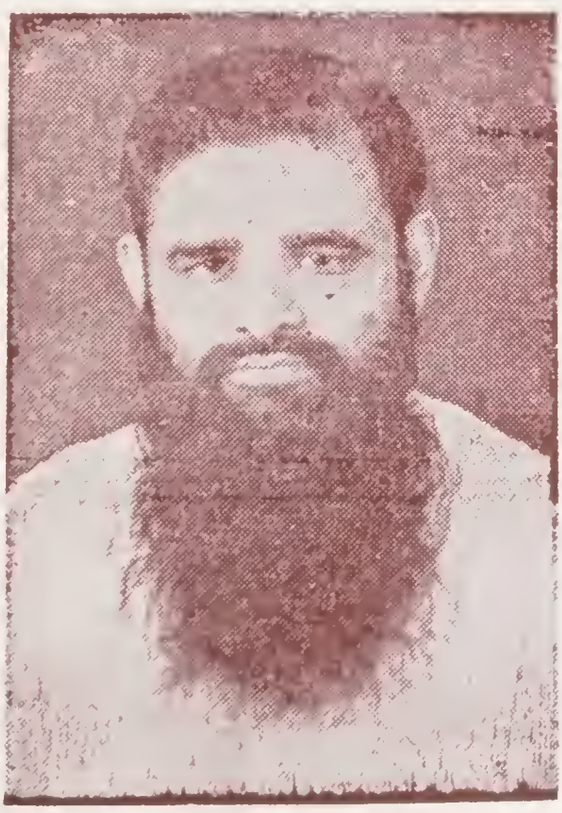
Mar Yacob M'Paska Church, Peechi, Trichur - Dt.

☆

Rev. K. V. Pathrose.

☆

Mar Beesho Church Puthur, Trichur - Dt.



Rev. K. P. Yohannan.

Rev. P. K. Rapheal.

MAR SLIVA CHURCH Mattanchery.
COCHIN-2.

Rev. O. A. Jacob, B. A.

St. Thomas Church Ernakulam, Cochin - 11.

Rev. M. P. Lazar.

Mar Kardhak Sahda Church, Madras.

★

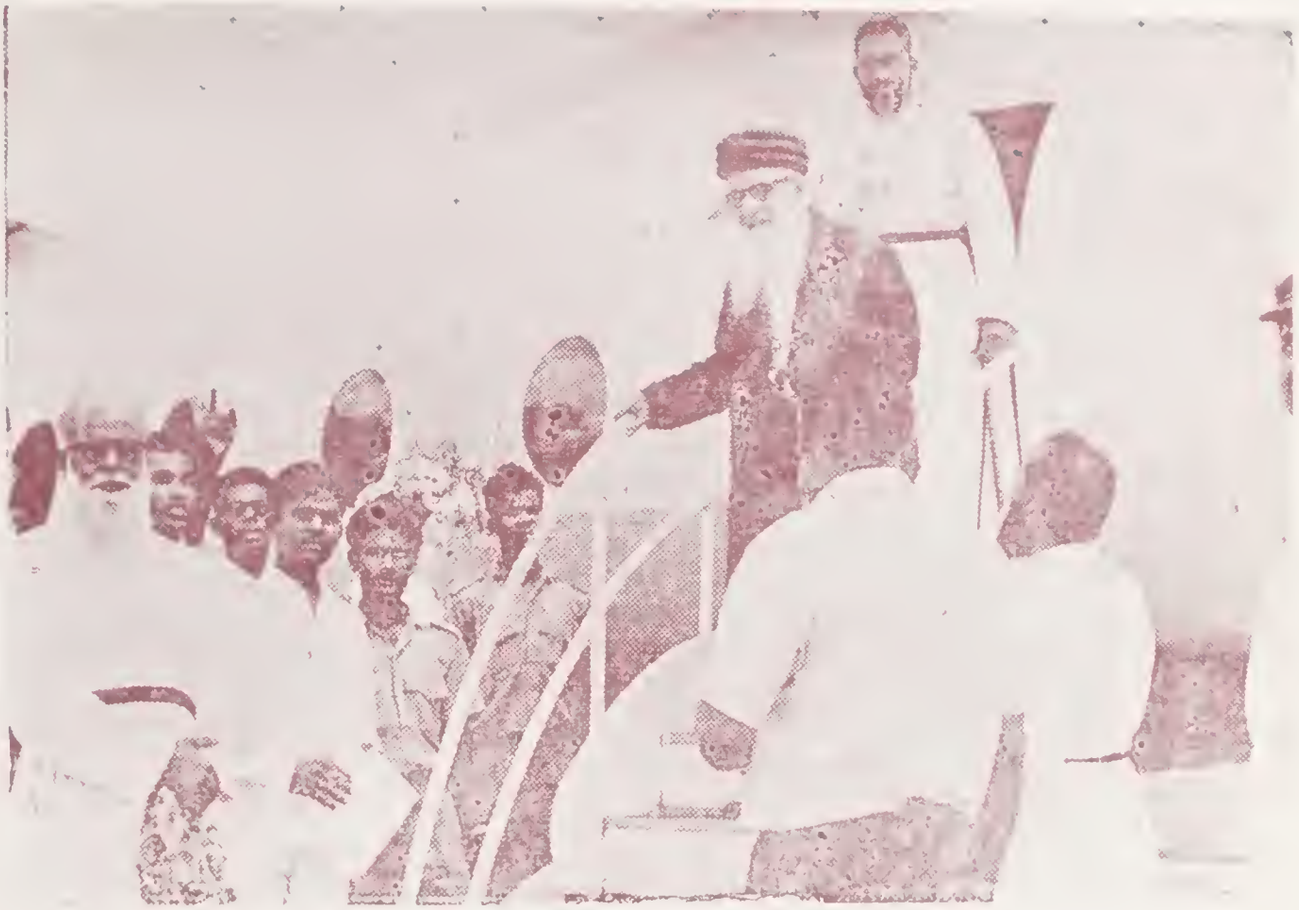
Rev. Antony Kokken B. A

★

ar Thoma Darmo with Central Youths' Associ ation Committee

Sunday School Prize Distribution.

Sent-off given to His Grace Metropolitan to Iraq
by Indian Church at Cochin Airport.



The last departure.

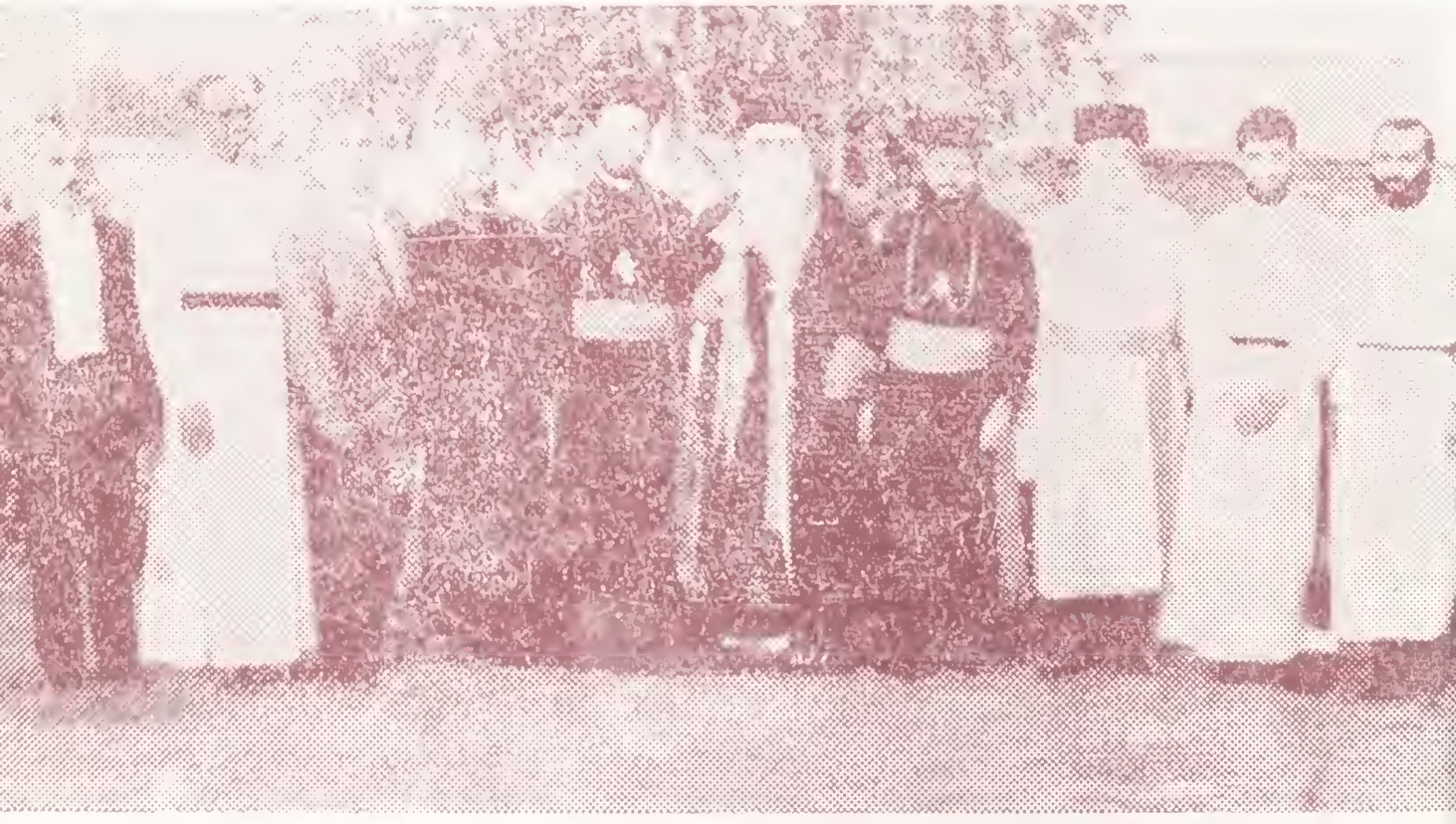
Sent-off given to His Grace by the Bombay Parishioners,
on 7th September 1968.

Mar Adhai Consecrated as Metropolitan by Mar Thoma Darmo on 22nd Sept. 1968

Mar Aprem Consecrated by Mar Thoma Darmo at Bagdad as Episcopa on 21st Sept. and as Metropolitan on 29th Sept. 1968

Mar Thoma Darmo dedicated Mar Geevarghese Church in Bagdad on 13th September 1968

Consecration at Mar Zaya Cathedral, Bagdad on 11th Oct. 1968



Sent-off given to Mar Aprem to India at Bagdad in Oct. 1968.

Sad demise-Dead Body of Mar Thoma Darmo in Coffin
at Bagdad in 7th September 1968

Condolence Meeting of Mar Thoma Darmo on 14th Sept 1969
at Big Church, Trichur.

Memorial Service of Mar Thoma Darmo at Trichur on 14th Sept. 1969, Mar Aprem near Memorial plaque of Mar Thoma Darmo.

LIST OF THE ORDINATIONS & CONSECRATIONS CONDUCTED BY MAR THOMA DARMO

1. The First batch on 10 January 1954.

a. *As Priests:*
1. Deacon P. D. Francis.
2. ,, M. O. Varghese.
3. ,, P. K. Thimothy.
4. ,, M. T. Joseph.
5. ,, V. T. Raphael.

b. *As Deacons:*
1. Mr. K. J. Lonappan.
2. Mr. M. I. David.
3. Mr. K. P. Joseph.
4. Mr. V. D. Voseph.
5. Mr. M. D. Mathai.
6. Mr. K. V. Pathrose.
7. Mr. C. V. Thimothy.
8. Mr. K. P. Yokhannan.
9. Mr. A. L. Lazar.

2. Second batch on 21 September 1958.

1. *As Priests:*
1. Deacon A. L. Lazar.

2. *As Deacons:*
1. Mr. P. K. Varghese.
2. Mr. P. K. Raphael.
3. Mr. C. P. Thimothy.
4. Mr. O. A. Jacob.
5. Mr. K. A. Paul.

3. *As Subdeacons:*
1. R. K. Paul.
2. K. P. Anthony.
3. P. I. Joseph.

3. The third batch on 10 January 1960.

As Priests:
1. Deacon C. V. Thimothy.
2. ,, P. K. Varghese.
3. ,, C. P. Thimothy.

As Deacon:
1. Subdeacon P. I. Joseph.

4. The fourth batch on 25 June 1961.

As Priests: 1. Deacon K. V. Pathrose.

As Deacons: 1. Subdeacon K. P. Anthony.
2. Mr. George Mooken G. Th.

As Subdeacons: 1. Mr. M. P. Lazar.
2. Mr. Antony V. Kokken.

5. The fifth batch on 29 October 1961.

As Deacons: 1. Subdeacon M. P. Lazar.
2. ,, Antony Kokken.

As Subdeacon: 1. Mr. K. J. Jose.

6. The sixth batch on 27 October 1963.

As Deacon: 1. Subdeacon K. J. Jos.

As Subdeacon: 2. Mr. T. R. Jos.

7. The seventh batch on 13 June 1965.

As Priests: 1. Deacon P. K. Raphael.
2. ,, O. A. Jacob, B. A.
3. ,, K. A. Paul, B. Sc.
4. ,, George Mooken, B. D.

As Deacon: 1. Subdeacon T. R. Jos.

As Subdeacons: 1. Mr. E. A. Paul.
2. Mr. C. K. Yokhannan.
3. Mr. T. O. Ignatius.

AT BAGDAD.

8. On 13th September 1968.

As Archdeacons: 1. Rev. Isaac Nwiya (Iraq).
2. ,, Sheba Breekha (Syria).

As Episcopa: 1. Rev. K. A. Paul, B. Sc., B. D.
(with the name of Mar Poulosə)

N. B. The first ordination was at Mar Yokhannan Mamdhana Church, Trichur and the other ordinations were at Marth Mariyam Big Church, Trichur.

9. On 21st September 1968.

As Episcopa: 1. Rev. George Mooken, B. D., M. Th., S. T. M. (with the name of Mar Aprem)

As Archdeacon: 1. Rev. Shleemon Geevarghese.

10. On 22nd September 1968.

As Episcopa & Metropolitan: 1. Venerable Archdeacon Shleemon Geevarghese. (with the name of Mar Addai)

11. On 29th September 1968.

As Metropolitan: 1. Mar Aprem Episcopa.

LIST OF CHURCHES CONSTRUCTED BY MAR THOMA DARMO

---

1. Mar Yonan, Thiroor.
2. Mar Augin, West Fort, Trichur.
3. Mar Mari, Chelakottukara.
4. Mar Mathai, Maruttichal.
5. Seminary Chapel, Seminary Hills, Thiroor.
6. Mar Beesho, Puthur.
7. Mar Yacob M'Paska, Peechi, Via Trichur.
8. Mar Polus, Anchery, Trichur.
9. Mar Sliwa Church, Cochin.

Cros chapels

1. Mar Yokhannan Mamdhana parish
2. Mar Beesho parish
3. Mar Yacob M'paska parish

Parish Priests' Quarters

1. Mar Geevarghese, Cheroor
2. Mar Yonan, Thiroor
3. Mar Yokhannan, East Fort, Trichur
4. Mar Aprem, Nadathra
5. Mar Addai' Paravattani, Trichur
6. Mar Kuriakos, Kallur
7. Mar Esthapanose, Nallengara

Institutions

1. Seminary, Church of the East, Seminary Hills
2. Mahila Samajam Buildings, East Fort, Trichur
3. Orphanage Buildings, Kalathode, Trichur
4. Sunday School Hall, Paravattani, Trichur
5. Sunday School Hall, Kannamkulangara

Other Sources of Income (Rented buildings)

1. Mar Geevarghese, Cheroor
2. Mar Augin, West Fort, Trichur
3. Mar Yonan, Thiroor
4. Mar Yokhannan Mamdhana, East Fort, Trichur
5. Mar Yacob M'Paska, Peechi

LIST OF BOOKS PUBLISHED BY MAR THOMA DARMO

OLD SYRIAC (Liturgical)

1. 3 Volumes of **Khudra** (more than 4000 pages), 1962 $ 21
2. **Marganeetha** of Mar Abdisho(in both old and new Syriac) 80 pages. 1955 $ 1
3. *Mazmora* (Psalms of David), 1954 out of print
4. *Kthava d* anneedha, 1954 ,,
5. *Thakhsa d syameedha*, 1966 ,,

NEW SYRIAC

1. **Kthaba dal Srara dhaimanutha,** Trichur: Mar Narsai Press, 1961, 450 pages $ 2
2. **Dbutha Haimanutha Kristhyana** Dialogue between Patriarch Thimothy I with Kaliph Mahdi in A. D. 781 at Baghdad. 1956, Pages 176 $ 1½
3. Biographies of Mar Yakob Mpaska and Maran Skha and Mar Aha, pages 39 $ ½
4. **Kthaba d sahdutha o punaya ladha d papa**, Trichur: Mar Narsai Press, 1957 pages 89 $ 1
5. **Kathaba d Ithiecon** Trichur: Mar Narsai Press, 1961, pages 46 $ ½

6. **Tashitha d Mar Thoma Sleeha vad Yokhannan bar Malke**, Trichur: Mar Narsai Press, 1958, pages 251 $ 2
7. **Edtha d Kadishta d Madnha o Mar Nestorius**, Translated from English to modern Syriac, Trichur: Mar Narsai Press, 1959, pages 91 $ 1
8. *Tashitha d Nassihuyatha d Mar Kardakh Sahda Nassiha*, Mar Narsai Press, 1963, pages 87 $ 1
9. *Kthava d Thunaya o Mamla d ihiedaye o davahatha Kadhishe*, Mar Narsai Press, 1962, pages 88 $ 1
10. Open Letter to Mar Eshai Shimun, 1961 pages 22 $ ½
11. *Kthaba Mkhansha d kanone sunhadikaye*, 1958
12. *Edtha d madnha vad syameedha byubala*, 1960
13. *Edtha o masare*, 1960
14. *Shkaltha d thula Kadishtha*, 1964
15. *Mgaltha d sareerutha*, 1965
16. *Igratha d Mar Thimotheus I Pathariarcha*, 1968 (not completed)

Books. Numbers 11 to 15 are out of print. No. 16 is expected to be completed in 1975

ENGLISH

1. The Nestorian Missionary Enterprise, pages 362, 1961 (Reprint) $ 2
2. Liturgy of Mar Adhai & Mar Mari, pages 217, 1967 $ 2½
3. Messianic Teachings $ 1
4. Church of the East (History) $ 1
5. Church of the East & Hereditary Succession $ ½
6. Some selected canons from the Synods of the Church of the East, 1961 (out of print)
7. Holy Revenge, 1964 ,,

SYRIAC & MALAYALAM

1. Liturgy of Qurbana $ 3
2. Liturgy of Marriage $ 2

BIBLIOGRAPHY

1. Letters written by Mar Thoma Darmo.
2. Letters received by Mar Thoma Darmo during 1952 - 68.
3. Felicitatory Addresses presented to Mar Thoma Darmo by various organizations.
4. Books written or edited by Mar Thoma Darmo from 1954 to 1968.
5. Visitors' Book at the Metropolitan's Palace, Trichur (1952 to 1968)
6. Newspaper articles in the U. S. A. and India in 1952.
7. Judgments of the various courts in India from 1962 to 1974.
8. Letters and telegrams received by the author from Bagdad regarding the death of Mar Thoma Darmo.
9. Various issues of VOICE OF THE EAST from 1954 to 1974 in both Malayalam and foreign editions (English- Syriac).
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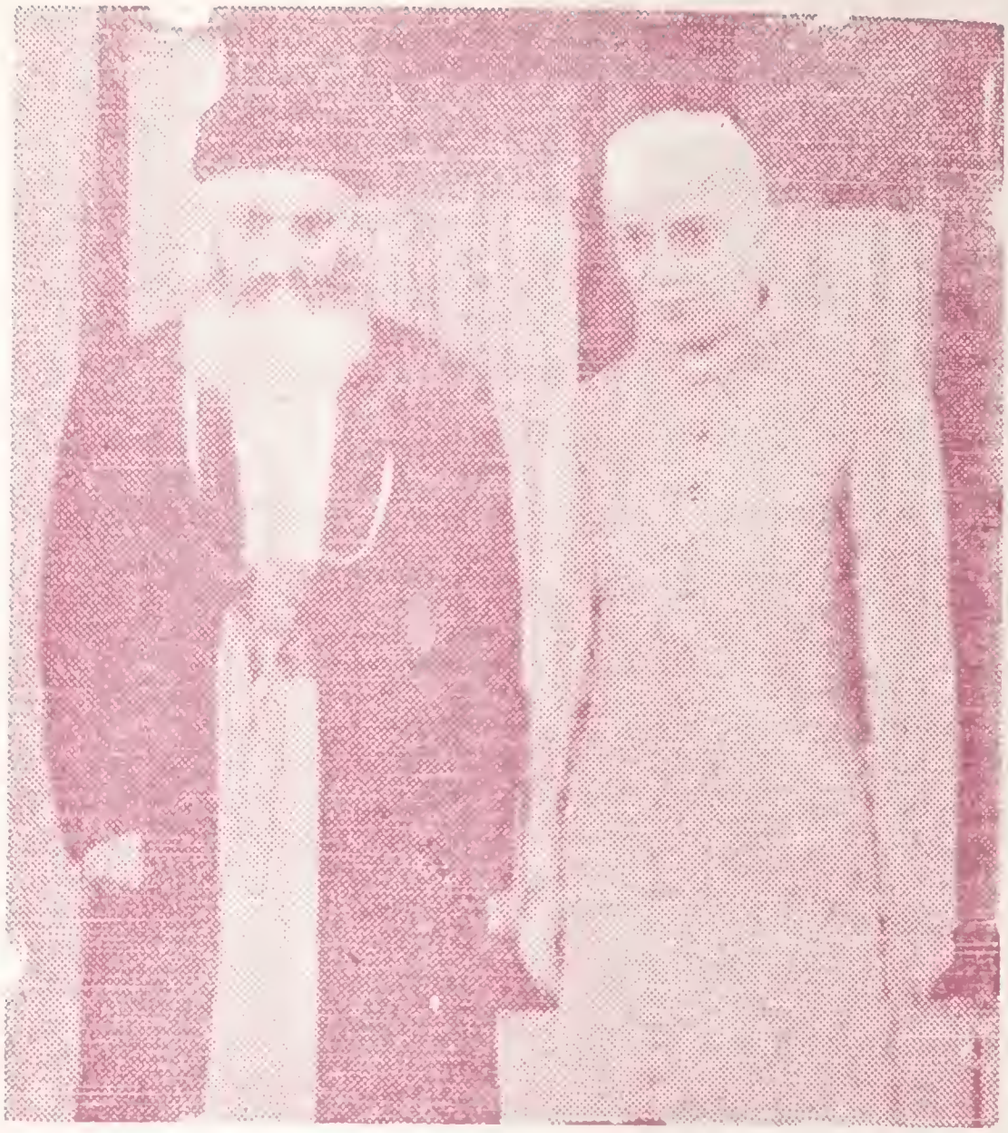

HIS GRACE MAR THOMA DARMO WITH
PRIME MINISTER JEWAHARLAL NEHRU IN 1952

I AM SATISFIED